

† *The* †
**LUTHERAN
OUTLOOK**

On Putting Righteousness First

By Harry Emerson Fosdick

The Church in the Vanguard

By Victor E. Beck

✠ **The Church and Peace**

By Mikkel Lono

Christian Movement in China

By C. E. Abraham

Trends Toward Lutheran Unity

By O. H. Olson

Pointed Paragraphs

SHE DEALS IN DEATH

THE HAND that rocks the cradle is now manufacturing death-dealing equipment. This may be as unavoidable as it is distressing. Ours, the "most advanced" age, draws upon motherhood to give her sons in battle and equip them as well. Even the ancient Scythian hordes and Roman phalanxes were equipped solely by male workmen.

Women's skill is peculiarly adapted to assemble the frail parts that compose the aircraft torpedoes, gyroscopes and other delicate instruments. In specially air-conditioned rooms, with all dust particles systematically eliminated, the instruments are assembled and sealed. Some fittings are so minute that lubrication is accomplished with a tiny drop of oil injected with a surgeon's needle. Much of the work is done under the microscope.

But the more significant reason for women in munition factories is that of keeping pace with enemy nations. In European countries women are performing all manner of manual labor. Thus men are released for military service. Policies adopted by one nation become requisites for opposing nations in order to meet the bitter opposition with increased hostility and perfected success.

When the furies subside a few men will gather around a table in a battle of political strategy to solve differences that have no relationship to the slaughter of millions of youth. Perpetual peace might be well served by giving mothers' hands a vote in the issues that are debated and adopted.

R. A. Strauss in
Evangelical-Messenger.

*God and the doctor we alike adore,
But only when in danger not before,
The danger o'er, both are alike requited.*

God is forgotten, and the doctor slighted.
—John Owen.

THE GREATNESS OF OUR GOD

"Professor Shapley," says *The New York Times*, "reports the discovery of 75,000 new galaxies to add to the 325,000 already known. He tells us the galaxy spotters will probably run the total to a million within a few years, and that the average galaxy contains MORE THAN 1,000,000,000 SUNS, plus, no doubt, planets, moons, comets and other minor accessories. . . . (Some of these) new galaxies may be 100,000,000 light years from our earth."

The greatness of our God can be measured, in one way, by the size of the "house" He lives in.

The root error of our day is to make Christ optional instead of essential.—
Frank E. Gaebelin.

CRY ALOUD! SPARE NOT!

Because I am in earnest, men call me a fanatic, but I am not. Mine are words of truth and soberness. I once saw a gravel bank fall in and bury three human beings alive. I shouted so loudly for help that I was heard a mile off. Help came, and two of the poor sufferers were rescued. No one called me a fanatic then. When I see eternal destruction ready to fall upon poor sinners, and call loudly to them to escape, should I be called a fanatic?—*Rowland Hill.*

Your size is to be measured by the magnitudes over which you stumble. Greatness does not balk before inconsequential.—*Exchange.*

FACTS WETS CANNOT SUPPRESS

The liquor trade has sought throughout the years to camouflage and soft-pedal the facts about liquor's part in the Pearl Harbor debacle. The fact that liquor conditions in Honolulu had been notoriously bad for years—with 500 saloons, 55 per cent of them in the hands of alien Japanese, long catering to the officers and men of our armed forces; the fact that a 100 per cent prohibition ban on the traffic for 77 days immediately following the tragedy, December 7, 1941, brought a startling decrease in drunkenness, accidents and crime—these facts, together with others detailed in the report of the Foundation's investigation, the liquor trade has tried, unsuccessfully, to conceal.—*American Businessmen's Research Foundation.*

Some people think they are broad-minded, when they are only intellectually lazy.—*Christian Advocate.*

EXCELLENCY OF CHRIST

He is a path if any be misled;
He is a robe if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free.
If any be but weak, how strong is He!
To dead men, life is He, to sick men, health;
To blind men, sight, and to the needy, wealth.

—Giles Fletcher.

I enter a most earnest plea, in our rather hurried and bustling life of today, that we do not lose hold on the Bible. No educated man and no uneducated man can afford to be ignorant of the Bible.—*Theodore Roosevelt.*

THEY CAN ALWAYS MARRY

This is a Lutheran story, culled from a news release of the National Lutheran Council, but it's probably applicable to a number of Protestant denominations:

"It was the anteroom of a conference, convention, and the several laymen were talking about developments in other church bodies than their own. Said one:

"I see the Missouri Synod men are talking about changing the name of their church body so it won't be so long and cumbersome, and so misleading."

"Said another: 'Yes, and the United Danish Church wants to change its name, too. Too much emphasis on language for a truly American body.'"

"Spoke up a third: 'I don't know what you fellows think about Lutheran union, but around our house the girls always understood that if they didn't like their names they could always marry.'"

When we get to the place when we pay more attention to the high chair we will pay less attention to the electric chair.—*Warden Lawes of Sing Sing.*

The Lutheran Outlook

Official Organ of the American
Lutheran Conference

REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church, and the United Danish Lutheran Church. The Conference has a total baptized membership of 1,594,767. Its congregations number 6,234, and it has 4,440 ordained ministers.

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The Lutheran Outlook is published at 200 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the postoffice at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: \$2.00 per year in advance; \$3.00 for two years in advance; \$3.00 per year to foreign countries.

All communications pertaining to subscriptions and change of address should be addressed to the publishing houses affiliated with the American Lutheran Conference. All other matters should be addressed to the editor.

+ The + LUTHERAN OUTLOOK

VOLUME IX

JUNE, 1944

NUMBER 6

EDITORIAL

WITH THE QUESTION of Lutheran unity agitating American Lutheranism as never before, it is becoming increasingly evident that the impending convention of the Missouri Synod at Saginaw, Mich., June 21-29, will become an event of unusual historic significance. How deeply this great and influential body of conservative Lutherans is being stirred by the issues which now confront it may be judged from a perusal of its official and unofficial press. Though expressing differences in their approach to the problem, all Missouri writers are agreed on one thing: the Missouri Synod is standing at the crossroads, and the Saginaw convention will inevitably be called on to determine the direction in which that church body will travel during the coming years.

The May 9th issue of the *Lutheran Witness*, contains three editorials on the problem of Lutheran unity, two by Dr. Theodore Graebner and the other by Dr. W. G. Polack. In his first editorial, Dr. Graebner gives an analysis of the Overture of the American Lutheran Conference. In the main, his observations are favorable, but he also finds some fault with its definition of Lutheran unity and he deplores the fact that it makes "no mention at all of chiliastic (millennialist) aberrations from the faith." He believes that the logic of the American Lutheran Conference position will compel it "to go beyond asking each Lutheran body to conform in doctrine and practice 'to their respective declarations' and to include testimony against the millennialism which is ravaging the so-called 'fundamentalist' churches and which has identified spokesmen in various Lutheran bodies."

Dr. Graebner's second editorial deals with the Pittsburgh Agreement and is aimed primarily against unionistic practices and laxity in regard to lodgism which he asserts exist within the United Lutheran Church. "These

un-Lutheran practices," he writes, "are causing some of us to sour on the entire church union effort."

Dr. Polack, writing in the same issue of the *Witness* on "Looking at the Overture for Lutheran Unity Historically," finds that the Overture "is evidence of a confessional development in American Lutheranism over which every lover of orthodox Lutheranism must rejoice." "A hundred years ago," he adds, "a document such as this was not even remotely dreamed of." Speaking of early efforts of Dr. Charles Philip Krauth and Dr. C. F. W. Walther to bring about unity among American Lutherans on the basis of the Augsburg Confession, he continues, "We dare say that neither Krauth nor Walther would have believed that by 1944 three great Lutheran bodies, representing more than 98 per cent of American Lutheranism, would be committed to all the historic Lutheran Confessions." Dr. Polack expresses the hope that the Overture may become the basis for further discussion. In confirmation of his own views, he quotes from an article by his colleague, Dr. Wm. Arndt, in the *Concordia Theological Monthly*, as follows: "Lutheran theologians should regard the appearance of this Overture as a clarion call urging them to sit down together and to discuss the important doctrinal issues that are before the Church. If that is accomplished, the publication of this document may well be regarded as a momentous event."

THE JUNE ISSUE of the *American Lutheran*, an unofficial organ of the Missouri Synod, contains three of the most remarkable pleas for Lutheran unity that have ever appeared in the Lutheran press of America. The first, bearing the title, "Shall We Join the National Lutheran Council?" is a stirring appeal in favor of such a step. It points out how the Missouri Synod has already found it possible, without violation of any doctrinal principle, to work with the National Lutheran Council in the

establishments of Service Centers, in the formation of the Lutheran Commission for Prisoners of War, and in consultation with the American Section of the Lutheran World Convention regarding postwar work in Europe.

"The *American Lutheran*," the editorial continues, "hails these developments in cooperation with interest and joy. We are certain that no conscience has been violated. It remains for us now to join hands with the Council as members in the departments which Synod may desire to designate. It is neither fair nor brotherly nor Lutheran to use the services of the Council without making a definite contribution to its life and work by means of membership."

A second editorial, bearing the caption, "The Problem of Lutheran Unity in Saginaw," deals largely with the negotiations which have been in progress for some years between the Missouri Synod and the American Lutheran Church. It declares that all public statements of doctrine offered by the two bodies are in agreement and insists that these statements must be accepted at face value. It also maintains that questions of practice cannot be "permanently divisive in the Lutheran Church unless they clearly imply error in doctrine." For instance, deviation in practice by an individual pastor or congregation is not to be considered divisive; "only when the church body in a public statement approves such laxity in practice can it become a major issue."

"We have the utmost confidence in Synod's judgment in these matters," concludes the editorial. "We know that the discussions will be conducted scripturally and charitably. It is our conviction that the Saginaw convention will mark another step forward in our progress toward true Lutheran unity."

THE THIRD ARTICLE in the *American Lutheran*, which takes the form of an Open Letter to the Missouri Synod convention in Saginaw, is a moving and eloquent plea for "warm charity and cool judgment." It declares that the destiny of Lutheranism "in every corner of our war-torn planet will be affected, directly or indirectly," by the decisions that will be made, and it pleads for only one standard of judgment: "The true welfare of the Church." This document is of such extraordinary interest, we reproduce it herewith in full:

AN OPEN LETTER TO SYNOD

Assembled at Saginaw, Mich., June 21-29, 1944

Reverend Fathers and Brethren:

As you assemble for one of the most momentous conventions in the history of confessional Lutheranism, your words and actions will be attended by the prayerful hearts of Lutherans not only in our own land but throughout the world. It may well be in the plans of God that the destiny of Lutheranism in every corner of our war-torn planet will be affected, directly or indirectly, by the course and outcome of your deliberations. Missionaries of the present in India, China, and South America, missionaries of the future in Russia and Japan, children throughout the Western world,

educational institutions in the Western hemisphere, other Lutheran bodies, may bless your meeting for years to come. They will be watching with anxious interest. Yours is a heavy responsibility.

You will be beset by many dangers. There will be the dangers of compromises with truth for the sake of false and temporary peace, the danger of petty politics for unworthy ends, the danger of cowardice in an hour when the highest courage and vision are needed.

It is our hope and prayer that your deliberations will be conducted in the full spirit of true brotherly charity. You know that some of the issues before the convention are surrounded by emotional shadows which may threaten to obscure the true facts. There will be sincerely eloquent speeches for or against some of the memorials. Let these be heard in warm charity and cool judgment! Ultimately there can be only one standard for decision: The true welfare of the Church.

You will, we are certain, return again and again to the formulation of your decisions to the great Lutheran principle of Sola Scriptura. This will be especially important in the discussion of the problem of Lutheran unity. You will be confronted with a maze of contradictory personal experiences and a consequent difference in attitudes. Let Scripture speak! No organizational thinking, no traditional attitudes, no personal emotions should be permitted to becloud your judgment, you are bound by Scripture and the Confession and nothing else.

We fear the possibility that a certain war psychosis may grip the convention and render it ineffectual. There will be some who say: "We are in the midst of history's greatest war. We cannot see clearly now. Let us therefore wait for the calm days of peace before we make any decisions." To some of the matters which will appear on the convention agenda this reasoning may well apply. In other matters, however, postponement will be dangerous to the future welfare of the Church. The Lord of the Church will not wait for us forever. The time of our generation is growing short and the shadows lengthen over us. If the truth of a matter is clear, let us in God's name, make a decision. Postponement merely the sake of avoiding difficulties, imaginary or real, is the way of men but not the way of God. In some of our problems the maintenance of the status quo will be tragic. The will of God can also be thwarted by doing nothing.

At the time of your convention thousands of the sons and daughters of the Church will be fighting and dying in the corners of the world. The grimly anticipated and dreaded invasion of Europe may be under way. It will be necessary for you, fathers and brethren, to rise to the greatness of this decisive hour. No Church in the modern world has suffered as much as the Lutheran Church of the twentieth century. Because our great Synod has, under the blessing of God, remained comparatively untouched, our suffering brethren in every part of the world are looking to us for courage and healing and hope. Ours is now a world-task.

The Lord has a way of giving hours of testing and decision to His Church on earth. This may well be one of them. Such an hour must find us calm, humble, and courageous. No momentary hysteria should control your judgment. You will be planning for the years and building for eternity.

As you enter upon your deliberations the prayers of a waiting Church will go with you. If your work is done in humble submission to the will of God, in true charity, in great vision, in deep awareness of the times in which you have come to the Kingdom, your convention will be memorable in time and blessed in eternity.

With the full assurance of our prayers and good wishes for the gracious benediction of Almighty God,

THE EDITORS

The truly Christian spirit of this appeal is so evident that it is difficult to see how any delegate to the Saginaw convention can refuse to heed it. It gives expression not to a passionate zeal for the cause of the Kingdom but to a holy earnestness that God's will, above all, may be done, but it reveals Christian vision and statesmanship of the highest order. In a very real sense it reflects the vision of what President Yochum of our own American Lutheran Conference writes in this issue of the OUTLOOK, when he says:

"True unity is not so much a matter of getting our heads together in cooperation, nor our heads together in consultation, as it is getting our hearts together in consecration."

Norwegians Open Doors for Church Fellowship

A NOTABLE STEP in the movement toward Lutheran unity was taken by the Norwegian Lutheran Church in America on June 1, when 1,000 pastors and laymen of that body, in convention in Minneapolis, Minn., voted unanimously in favor of the establishment of pulpit and church fellowship with "all American Lutherans who adhere to the historic standards and confessions of the Lutheran Church." This action by the Norwegian general synod was all the more significant because it was the first step within the American Lutheran Conference to act in response to the resolution of the Conference adopted in November 1942 urging the establishment of fellowship relations with other Lutheran bodies. It confirmed the principles enunciated in the Overture adopted by the Executive Committee of the Conference on January 7, 1944, which declared its conviction that the doctrinal declarations of the three major groups of Lutherans in America are in essential agreement, and it also concurred in the belief that "no additional theses, statements, or agreements are necessary for fellowship among American Lutherans."

"We believe," declared the Norwegian Lutheran Church, "there is a growing sentiment for a closer walk with one another in every part of the Lutheran Church in America. We believe that a unity already exists that calls out for a more adequate expression."

Without the formality of further inter-synodical agreements, therefore, pastors and congregations were authorized to "selectively practice fellowship both in worship and work" wherever they find "those ties that bind Lutheran Christians" and where "teaching and practice conform to official declarations."

This provision in the resolutions adopted by the Norwegian Lutheran Church virtually leaves the question of practicing altar fellowship with other Lutherans in the hands of the local congregations and pastor. In other words, it is made a matter of conscience. This is not a new principle in the Lutheran Church. In 1889 the General Council declared that the Galesburg Rule—"Lutheran pulpits for Lutheran ministers only and Lutheran al-

tars for Lutheran communicants only"—was to be interpreted in the light of the earlier Akron Declaration of 1872, which stated that "exceptions to the rule belong to the sphere of privilege and not of right" and that the "determination of the exceptions is to be made in consonance with these principles by the conscientious judgment of pastors, as the cases arise." In the present instance, the Norwegian Lutheran Church declares that it accepts the official doctrinal declarations of other Lutheran bodies in good faith and is willing to have its pastors and congregations fraternize with those of other groups; however, it does not require them to do so with any whose teaching and practice they are convinced do not conform with official declarations. The text of the resolution adopted by the Norwegian Lutheran Church concludes as follows:

"We submit our doctrinal declarations and our record through the years to the scrutiny of all American Lutherans. We believe that such an examination of the record and of our declarations, if conducted in a sympathetic and understanding spirit, will reveal that we are brethren."

We re-affirm our sincere and wholehearted adherence to the doctrinal commitments that we have made, even as we would require of those with whom we seek fellowship that they be true to their own.

We believe that closer acquaintance will increase our confidence in one another and that this fellowship will be found mutually strengthening and salutary.

A second step in the direction of Lutheran unity was taken by the Norwegian Lutheran convention when it voted approval of the proposed new constitution of the National Lutheran Council. The new document will become effective when six of the eight member bodies of the Council have given it their sanction.

Another resolution of interest to Lutherans in general was a decision to drop the word "Norwegian" from the official name of the body. This move has been agitated for a number of years. Since a constitutional amendment is involved, however, the change can not become effective until final action is taken two years hence. If the change is approved at that time, the new name of the body will be "The Evangelical Lutheran Church."

Missionary Martyrs of New Guinea

IN THE AMERICAN Lutheran Church news notes of this issue of the LUTHERAN OUTLOOK is recorded a tragedy that will take its place among the heroic annals of Christian missionary endeavor. In telling of the rescue of eight missionaries of the American Lutheran Church by General MacArthur's forces at Hollandia, New Guinea, the information is also given that seven missionaries have been killed, among them two nurses, two others are "most likely killed," and two others are missing, having become separated from the group. Altogether, thirteen members of the mission staff of the American Lutheran Church are not accounted for, although a deaconess has been reported by radio broadcast as "liberated."

Two of the rescued missionaries are reported suffering from the after effects of wounds, and all of them from malnutrition. They evidently have been in the hands of the Japanese continually since being taken from Madang, N. G., to the distant port of Hollandia fourteen months ago.

It was on April 28, nearly a week after the American forces entered Hollandia, that General MacArthur announced the rescue of 100 foreign missionaries originally stationed along the north coast of New Guinea. "The rescue of these Christian workers," General MacArthur declared, "seems an especially beneficent act of Providence."

According to an Associated Press dispatch, the first group of missionaries filtered into American army headquarters at Hollandia three days after the American forces invaded the former Japanese air base. Twenty-three had to be brought out of the hills on stretchers. All of the rescued missionaries, it was stated, were suffering from privations as a result of their long stay in the jungle mountains. In commenting on the fact that there were German missionaries in the group, the Associated Press dispatch stated:

"Meager details available here failed to explain why the Germans sought refuge with missionaries from enemy countries instead of with their Jap allies."

This item is particularly interesting in view of the vicious canard which was cabled by an American correspondent in New Guinea during the early days of the Japanese invasion to the effect that German Lutheran missionaries were acting as guides for the Japanese forces through the New Guinea jungles. The news that now comes out of that island not only gives the lie to that libel against the Lutheran Church, but also reveals our missionaries in their true heroic role.

The four sister synods in the American Lutheran Conference share with the American Lutheran Church the tragic feeling of grief and deep sense of loss which the dark tidings from New Guinea bring to the Church. From the fate that has befallen these missionaries, as well as other unfavorable developments in the Far East, particularly in China, it is evident that the cause of Christian missions is suffering a serious setback as a result of the present conflict. However, we are convinced that where one witness for the Gospel falls in the battle for Christ, a hundred others will take his place. It is still true that "the blood of the martyrs is the seed of the Church."

Selective Service Board Heeds Plea of Church

WHEN THE Selective Service Board two months ago canceled its previous directive deferring pre-theological students from service in the military establishment of the country, a nation-wide protest arose from the Protestant Churches, who were particularly affected by the new ruling.

The Federal Council of Churches immediately drafted

an appeal to the Selective Service authorities which was signed by the heads of all bodies belonging to the Council, as well as several groups outside the Council. Altogether, twenty-three Protestant Churches joined in the protest.

On April 21 a delegation from the Federal Council representing the twenty-three communions whose heads had signed the petition, visited Washington and made strong representations to the highest officials of the Selective Service Board. Strong emphasis was laid upon the fact that the ruling, while not intended to be discriminatory, did not affect the Roman Catholic Church in the same manner in which it worked against the Protestant Churches, since Protestant students for the ministry at the age of eighteen are usually in colleges while Roman Catholic students for the priesthood are in junior seminaries and therefore exempt.

On May 13 the Selective Service Board announced that it had changed the new ruling so as to permit a ministerial student in college to be deferred if a theological seminary has accepted him and assumes responsibility for his pre-theological training.

Here is an outstanding example of what solidarity within the ranks of the Church can accomplish. It is a notorious fact that Protestant communions have always been at a disadvantage in dealing with American civil authorities because of their divided state. The Roman Catholic Church, on the other hand, has always been a power to reckon with. The moral, of course, so far as Lutherans are concerned, is not to be found in the advantage accruing from membership in the Federal Council of Churches, but rather the necessity of acting in harmony with other Protestant groups whenever the interests of the Church are at stake. By the same token, it should be obvious in the light of the growing power and authority of the State over the lives and destiny of its people, that it is not too early for Lutherans to consolidate their own ranks. The Lutheran Church in America can ill afford to face the difficulties and problems of the postwar period in its present divided condition. If ever there was a time calling for unity among American Lutherans, that hour is upon us.

Venereal Diseases A Growing Menace

THE EVIL FRUITS of juvenile delinquency are now beginning to appear. One of them is an unprecedented spread of venereal disease in the United States, especially in the nation's armed forces. In a melancholy article in a recent issue of the *Woman's Home Companion*, Miss Patricia Lochridge, Washington correspondent for that periodical, asserts that wayward girls are supplanting commercial prostitutes as the main source of venereal disease in the armed services, and that they are driving our national standard of morality down and sending our rate of venereal infections soaring to new highs.

Despite the combined efforts of military and civilian authorities, the number of reported syphilis cases, Miss Lochridge, declares, is up 29 per cent and gonorrhea cases have increased 28.3 per cent. These figures, she points out, "are doubly tragic because now for the first time we have the drugs and treatment for rapid cures. But the uncommercial girl, a new wartime factor in the fight against VD, has up to now more than offset our new medical knowledge, our freedom from taboo and our opportunities for control. Her main threat of course is her numbers and the fact that she is active not only around military centers, where control methods are strict, but in war boom towns, trailer towns, cities and villages where control measures are less efficient."

The devastation wrought by venereal disease in the armed forces is brought out in striking form in the Lochridge article. According to the author, it has been estimated that "the casualties the navy will suffer this year from VD are enough to man a fleet of twelve battleships, six carriers, twenty-four cruisers and eighty destroyers." Army casualties from the same cause "are enough to form approximately twenty-six complete combat divisions."

The cost of venereal disease in industry is characterized by the article as "incalculable," yet, although its disastrous effects are reflected in inefficiency, accidents, and lost man hours, only a few progressive companies have instituted regular periodic health examinations with serologic tests. This failure is even more apparent among white collar workers. The federal government, which is the largest of all employers of white collar workers, does not require serological tests as a part of the Civil Service Commission's routine physical examination, and even the United States Public Health Service, "whose job is to find and fight VD does not require its civil service personnel to take blood tests."

What are the remedies for the problem? Miss Lochridge maintains that: "First and foremost we must have national legislation requiring premarital and prenatal health examinations. Today only thirty states have such laws, many of which are poorly drafted and should be amended to provide for practical administration." She also suggests that, since expanded facilities for rapid large-scale physical examinations have been established in all parts of the country in connection with selective service, and since the number of men now being taken into the Army and Navy have been greatly reduced, these facilities should be made available for the examination of civilian workers.

There has also been a notable failure, the author maintains, in the field of information and sex education. It is the realization of this fact that has spurred the United States Public Health Service and the Office of War Information to launch an intensive campaign to acquaint the American people with the appalling rise in venereal disease. She points out, however, that there are definite limitations to what the government can do, and that the

principal responsibility to stay the ravages of this insidious enemy of society rests with the home, the school, and the Church. Wartime employment of mothers, however, have deprived countless children of a normal home life, wherefore an added responsibility falls on the school and Church. Miss Lochridge calls this a challenge which "should make the Church redouble its efforts to arm youth with a stable sense of values and the school strive to give it practical down-to-earth sex education." She also contends that there should be more community recreational programs.

There are many things, of course, that might be said about Miss Lochridge's suggestions. Her proposed remedies, like those of most secular writers, lie in the realm of legislation, education, and recreation. While these may aid in part to stay the ravages of this foul scourge of humanity, they do not get at the root of the evil. We are convinced that neither the home, the school, the Church, nor the State will get very far in solving the problem of venereal disease until they find a way of solving the problem of immorality. There is no longer any hesitancy on the part of educators and medical men to refer publicly to venereal diseases by their ugly names. Why, then, should we hesitate to speak of immorality by its hateful name? God calls it *sin*. It is sin against His holy commandments—sin against God, sin against self, sin against one's neighbor. And because it is sin, it will bring its own punishment. "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption"

To condone immorality, or to wink at it, therefore, is nothing less than to flaunt the eternal law of God. But that, we fear, has very largely been the attitude of our military authorities toward this vice. Promiscuous sex relations have been looked upon as a natural instinct, not to be discouraged or discountenanced, but merely to be made safe. The only sin in the eyes of the military is not the practice of immorality, but, having had sex relations, to fail to report the fact and to take prophylactic measures to prevent infection. How tragically wrong and stupid has been this worldly-wise policy is reflected in the demoralization wrought by venereal disease in the ranks of our service men. It is easy, of course, to put the blame on wayward, immoral young girls who possess no Christian ideals of virtue or chastity, but is no blame to attach to unprincipled service men who take advantage of their weakness or to their superiors who wink at such conduct?

All of which is just another proof that what America needs today more than anything else is not more legislation, or education, or recreation, but a genuine spiritual awakening. Young and old, soldiers and civilians, wise and unwise—all of America needs to turn to God. America must come to repentance, or it will perish in its sins.

Daniel Nelson in China

WORD HAS BEEN received of the safe arrival in Chungking, China, of Dr. Daniel Nelson of St. Paul, Minn., after many weeks of travel from the United States. Dr. Nelson who was formerly missionary at Chengyang, Honan, of the Norwegian Lutheran Church of America, has been commissioned by the American Section of Executive Committee of the Lutheran World Convention as special representative in China to administer relief and aid to nine Lutheran foreign mission fields "orphaned" by the war.

According to an understanding which has been reached with the International Missionary Council, the American Section of the Executive Committee of the Lutheran World Convention is responsible for the following missions:

1. Norwegian Missionary Society, Changsha, Hunan; Rev. Erling Gilje, Supt.
2. Norwegian Lutheran China Mission, Lachokow, Hupeh; Rev. J. Karstad, Supt.
3. Lutheran Free Church of Norway, Ankang Shansi; Rev. A. Somnerness, Supt.
4. Finnish Missionary Society, Tzeli, Hunan; Rev. Ojan-to, Supt.
5. Christian Mission to Buddhists; Dr. Reichelt, Hong Kong.
6. Schleswig-Holstein, Limchow; F. Paulsen.
7. Berlin Missionary Society, Canton; G. Kohls, Supt.
8. Hildesheim Blind Mission, Hong Kong.
9. Tibet Mission; Rev. Alfsen.

In so far as possible, Dr. Nelson will visit all of these missions and report their needs regularly to the American Section. Funds for the aid or relief of the fields which will be distributed through him will be provided out of money made available through the Lutheran World Action appeals. Of the \$1,315,000 goal for the 1944 appeal, \$350,000 has been allocated to the orphaned missions throughout the world.

Not the least of Dr. Nelson's assignments in Chungking is to make such representation to the Chinese government as becomes necessary from time to time with a view to safeguarding and preserving the best interests of the Lutheran missions.

From College Windows

By David T. Nelson

Educational institutions will pass through a period of reconstruction after the war. Faculties must be re-assembled, provisions made for a large influx of students, curricula and teaching methods overhauled and revised, and plant and equipment enlarged and reconditioned. Such a program suggests interesting possibilities and offers great opportunities.

Some four hundred years ago when Luther made his influence felt at the University of Wittenberg, a reconstruction program was carried through which invited study. The measures taken may be summarized under four heads.

1. The ablest men available were sought out for the faculty, and salaries were paid which compared favorably with those of other professional men of the time.

2. Recognizing the revolutionary implication of the relatively new art of printing, the administration gave generous support to the institution's library, procuring for it immediately the latest and best books which were pouring forth from the presses of Europe.

3. The formalistic studies of the scholastics were scrapped, there was a return to original sources, and the new humanistic learning was harnessed to a vital and dynamic Christianity. Education was to be geared to the needs of the time.

4. Through the friendly offices of the Elector, the plant was enlarged and the financial resources of the University greatly increased, thereby assuring the necessary means for the program.

Luther was not afraid to carry to the people his views on the desirability of thorough training for the young, both those destined for the clergy and those destined for the lay professions. He was likewise uncompromising in his insistence on the dignity and worth of good teaching. How well he succeeded is a matter of history. In a short time Wittenberg became one of the famous universities of Europe. There are similar opportunities for our Lutheran schools in the days that lie ahead.

The Conference Corner

By President H. L. Yochum

"WE ACKNOWLEDGE the holy earnestness in confession of faith and the high-minded purposes in declarations as to church practice in the Lutheran pronouncements indicated above." Now—tell me, just what did you mean by this statement?

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This first sentence of the fifth statement in our OVERATURE expresses the spirit of the Commission on Unity and of the Executive Committee of the American Lutheran Conference. Some may object to this sentence on the ground that the very statement of what should be taken for granted raises doubt and suggests suspicion. Others, taking the opposite point of view, may bluntly declare that the statement is too naive and unrealistic that, considering the background of the men who issued this statement, they must regard this sentence as blinking at the facts or else mere whitewash to cover up some dark surfaces and ugly cracks.

*

Vell, I have heard some "ugly cracks" about the three Lutheran pronouncements indicated above." I know that some believe the Minneapolis Theses to be a rather tightly mixed cement to bind together the five synodical blocks so abruptly aligned in the formation of the Conference in 1930. Some believe that the Brief Statement is pretty much a "take it or leave it" proposition laid down by the Missouri Synod, and that the Declaration is a somewhat timid protest made by the American Lutheran Church to save face and salvage part of its original position. Some believe that the Pittsburgh Agreement was a compromise formula from start to finish, and that its adoption by the U. L. C. A. at Omaha is effected only by recourse to parliamentary finesse and some cautious misrepresentations. Those who hold such misgivings will scoff at the sentence you quoted in the OVERTURE.

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The very fact that such impressions are current indicates the need of just such a statement as we formulated. I maintain that the members of the Executive Committee of the Conference, and its Commission on Unity, are neither naive nor insincere in making this statement. We know the caliber and spirit of the Lutheran leaders who drew up the Minneapolis Theses; and we should remember that these theses were in existence already in 1925, standing the scrutiny of various synodical bodies for several years before becoming the basis of the Conference. The Chicago Theses, which constitute a large part of the Minneapolis Theses, were formulated in 1919. So it is neither fair nor accurate to infer that the Minneapolis Theses were hastily thrown together to form the basis of the Conference in 1930.

Arduous labor was bestowed on the formulation of the Brief Statement; representative committees of the Missouri Synod and American Lutheran Church gave it painstaking study and frank discussion in joint meeting before it was presented and adopted by those two bodies. Anyone who is familiar with either of these bodies must know that no railroading was involved in their action!

Our representatives on the committee which produced the Pittsburgh Agreement assure us that candor and sincerity marked the spirit of those who prepared this document and submitted it to their respective bodies. True, there was considerable opposition to the adoption of the Pittsburgh Agreement at the Omaha convention of the U. L. C. A. And true it is that a vocal and influential minority within the U. L. C. A. has never accepted the Pittsburgh Agreement and would like to have it repudiated. All of us feel serious misgivings on that account. But that does not alter the spirit in which it was prepared or change the import of its contents. Therefore we believe that in all three instances the evaluation expressed in this sentence of our OVERTURE is accurate and justified.

In short, we believe that one of the worst obstacles to Lutheran unity will have been removed when all of us root out of our hearts this attitude of suspicion and this perverse inclination to believe the worst of one another.

What we here state in effect is this: We take you at your own word. Now in political and international negotiations we know full well how despicably insincere and machiavellian men have been. The world is today reaping the whirlwind sown by those winds of mendacity, and no lasting peace can be had until honesty and good faith have been restored. But in the Church, the fellowship of true believers, the family of God, we must take for granted purity of motive and sincerity of statement! If that is impossible, then God himself can do nothing for us or through us! We therefore regard this sentence as vital to the significance of our OVERTURE. And we have made this statement with clear recognition of all its implications, with calm and measured assurance, knowing that God alone can judge the heart accurately, and quite willing to trust one another as His servants and His saints.

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You have probed a rather touchy spot in the body Lutheran, and I am inclined to believe that many will appreciate these frank remarks. All of us will agree that without such an attitude we may as well dismiss all our efforts toward Lutheran unity, and that with such an attitude in the hearts of all it should not be too difficult to attain unity.

*

Sometimes I wonder if most of our people know the fervent prayer, the discipline of natural feelings, the sense of responsibility, the earnest striving for what will aid in bringing to fruition God's hopes and ours, which characterize most of those who have labored in behalf of Lutheran unity. If they did, we should not hear so many shallow witticisms, so many unfair criticisms, so many harsh judgments, so many petulant complaints. True unity is not so much a matter of getting our hands together in cooperation, nor our heads together in formulation, as it is getting our hearts together in consecration. We say it humbly but earnestly: the Pentecost needed today requires such a receptivity to the Spirit's influence that we shall clearly recognize in one another the tongue of fire which He sends down on us and thus learn to speak all of us one language.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty.,
Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Universities Point to the Post-War World

TODAY COLLEGE and university enrollments are down everywhere. But it is generally conceded that after the war student enrolment will top previous records by fifty per cent — leveling off in six years at a twenty-five per cent increase.

To provide proper housing and other physical facilities for this influx of youth on the campus will be a problem for many institutions. But this is not the major problem. Administrators are more concerned about how to meet effectively the need of the returning service men. After the last war many soldiers who had not completed high school were allowed to matriculate and did more creditable work than those who came directly from the high schools. Part of the task of serving the returned soldier will be an evaluation of the candidate on something more than academic grounds.

A few institutions are revising curricula. This seems to reflect a change in educational emphasis as well as a preparation to serve the returned soldier. A new plan recently announced by Michigan State College is illustrative. Beginning September 1 all first year students must enrol in the Basic College. This college offers seven comprehensive core courses:

Written and Oral Communication
Biological Science
Physical Science
Social Science
Effective Living
Origin and Development of Civilization
Literature and Fine Arts

Each comprehensive core course will carry nine credits. The minimum required of a student will be five courses, "chosen from the seven on the following bases":

1. *Written and Oral Communication*—required of all students

2. *Either Biological Science or Physical Science*
3. *Either Social Science or Effective Living*
4. *Either Origins and Development of Civilization or Literature and Fine Arts*
5. *Any of the comprehensive courses not already taken.*

The total number of credits required in two years of study is 100. This would mean a student might have from 25 to 55 elective credits in two years, depending upon how his work is organized. After the two years have been completed the student transfers to an upper School to complete his education.

Provision is made for students who desire to terminate their advanced education at two years. The announcement covering the terminal curricula states:

"A feature of the system of basic education at Michigan State College shall be provision for two-year terminal curricula in which appropriate certification is given for the satisfactory completion of 92 credits including the passing of the comprehensive examinations in at least five, and preferably all seven, core courses in the Basic College.

"In the granting of a two-year certificate, recognition shall be given to programs of work that are very general in character and likewise to programs that provide a substantial amount of vocational training."

The new counseling program will provide particular attention to the needs of the returned soldier. In order that there may be time for this, counsellors will give only half time to teaching. Each counsellor will carry responsibility for approximately 100 students.

The Church and Peace

By Mikkel Lono

Professor at Pacific Lutheran College, Parkland, Washington

THE LUTHERAN OUTLOOK has concerned itself much in recent issues with the problems of the coming peace. That is proper, as nothing relating to life in this world is more important, after the winning of the war, than a good peace.

The Church is much concerned, for obvious reasons. But the Church is much confused in its attitude to war and peace. Particularly does that seem to be true in America. This is due, we believe, to the fact that the Church as a whole has been dominated in its thinking by the Reformed, and the Reformed have never properly understood the functions of the Church in the world. We must start with some simple but fundamental truths concerning God and His relations to an evil world, as clearly taught in Scriptures.

That God uses His power to restrain evil and the evil-doer and that He will visit a just punishment upon every

one who persists in evil is so evident to all Bible readers that no proof passages from Scriptures are necessary here. Neither do we in this discussion need to demonstrate from the Bible the truth that God loves the sinner, has sacrificed His Son for his salvation, and has promised forgiveness to all who repent.

These are evident truths, but not so well understood are the equally clear teachings of the Bible that God has established two institutions in the world to act for Him in these two different attitudes toward evil and the evil-doer.

Functions of State and Church

We believe, as Scriptures plainly teach, that God has established governments in the world, and that to governments He has given the function to protect the law-abiding, to restrain the evil-doer, and to impose just punishments. Justice is the watchword of government.

their strict adherence to justice is the measure of their worth.

God has also established the Church upon earth, and the Church He has given the function of proclaiming message concerning sin and grace. Mercy and forgiveness are the watchwords of the Church, and the measure of her ability to love and forgive all humankind is the measure of her worth.

When the Church would mix forceful restraint and punishment with mercy and forgiveness in dealing with sinners, she weakens the force of her message of love, and when the State would mix mercy and forgiveness with its administration of justice, it merely undermines its own power and defeats justice.

But, you say, It is not as easy as that, because both the State and Church consist of people, and in a Christian country often of the same people.

Must Not Confuse Functions

That is true, and the same people must often function in both capacities, but they must not confuse their separate functions.

A Christian policeman may represent his Saviour, and offer the evil-doer mercy and forgiveness, but as a policeman he must nevertheless arrest the evil-doer and bring him to the bar of justice. If because of his Christian love he would let the evil-doer go free, he would be guilty before God of failing in his duty.

A Christian judge may plead with a criminal to accept the mercy and forgiveness of Christ, but he must impose just punishment, even though out of Christian love he might wish that he could set him free.

As citizens and as churchmen our functions are also two-fold in this matter of war and of peace. If we are Christians, we love our enemies even when as soldiers and servants of the State we must fight them to death. As Christian citizens, our attitude in the making of the peace must be motivated by the two functions.

Attitude toward Defeated Enemy

The attitude of the Church to the defeated enemy must be that of forgiveness and love. The Church must offer

her love to friend and foe alike, and must seek every opportunity to bless them that curse and persecute her.

But the attitude of the State must be that of righteousness and justice. The State must provide for force to restrain the enemy from again plunging the world into chaos and destruction, and must provide for just punishment for the evil-doer.

Now the making of the peace is clearly the function of the State. The Church has no business at the peace table. The only kind of peace that the Church could dictate and remain true to her own function would be an offer of love and forgiveness, and that would be an open invitation to a field day for the forces of evil in the world. The Church can have nothing to do with the use of forceful restraint or with punishment, because that is not her function, but there can be no just and good peace without both.

Church Must Be Near Peace Table

But the Church should not be far from the peace table. She should be near enough to be heard there. She must speak out against every evidence of injustice or vengeance, and as God's spokesman in the world condemn all unrighteousness, both among friends and enemies. But she must not interfere with the State in its God-given duty to protect the law-abiding, to restrain the evil-doer, and to impose just punishments.

That is not a suggestion that the Church should withdraw from the affairs of the world, and leave the evil forces in undisturbed control of war and of peace. Far from it! It is when she remains free from entanglements with affairs that are outside of her sphere that she can most effectively fulfill her own peculiar mission of proclaiming God's Word, in its judgment upon every form of evil and in its offer of mercy to every penitent soul.

But when men would invite her to take a seat at the bar of justice, to establish boundary lines between nations, to award reparations for destruction wrought, to pass on the guilt or innocence of men and of nations, to set up safeguards against future depredations, and to impose punishments upon the guilty, then the Church must make answer with her Lord: "Man, who made me a judge or a divider over you?"

Trends Toward Lutheran Unity

By Oscar H. Olson, D.D.
Rock Island, Ill.

CHRIST'S PRAYER in Joh. 17 that "they may all be one" forms both the motive and the creative source of all trends toward Christian unity. Such unity was also Paul's conception of the Church as the "body of Christ," as he labored against divisive forces, seeking the "unity of the spirit in the bonds of peace."

In this spirit Luther deplored the split in the Church and never considered himself to be separated from the "one, holy, Catholic Church, the Communion of Saints." And the Lutheran Church acknowledges this unbroken unity by accepting the ancient ecumenical creeds.

There was no sectarian spirit in the Lutheran Reforma-

tion. The Augsburg Confession is directed as much against the false teachings of various sects as against the abuses of Rome. The aim and purpose of the Lutheran Confessions was neither narrow nor divisive, but rather one of unity and concord. This unity left a large room for freedom in matters of rites and ceremonies and other non-essentials, so long as there was unity concerning the doctrine of the Gospel and the administration of the sacraments. This is, of course, a broad statement that in the course of time has called for closer definitions. And here is where dogmatic formulations and varying interpretations have caused much confusion, often to the obscuring of the Gospel itself, while seeking with much human zeal to defend it. The present age is rather impatient with dogmatic hair splitting. But a creedless liberalism has shown itself to be a rope of sand. We must seek a position firm as the Word of God itself and yet as free as possible from outmoded human dogmatism and the encumbrances of past controversies.

Trend Revealed Throughout Christendom

The trend within Christendom today is toward unity. This is evidenced by the broad ecumenical movements of recent years. The Lutheran Churches of Europe have not been swept into these movements merely by pressure of circumstances but have had leading parts in them and have greatly influenced their course. There may be much in these movements which our American conservative Lutheranism cannot accept, but we cannot withdraw entirely from their influence. We cannot deny that an overwhelming secularism and anti-Christian ideologies of today offer a serious challenge to the Christian Church and that a divided Protestantism often fails adequately to meet the encroachment from a united and aggressive Roman Catholicism. These are not times for fine theological hair splitting. The demand is for courageous, united witnessing of the Gospel in the spirit of the Reformation.

The *Christian Century* has been publishing a series of articles on "What Is Disturbing" the various Churches. These have been very revealing. What is disturbing our Lutheran Church is often spoken of as its lack of unity. However, this lack of unity may be more apparent than real. A comparison of the Constitutions of the various Lutheran bodies reveals a greater doctrinal unity of faith than perhaps may be found in many Protestant groups that can show greater organizational unity. Our lack of unity is largely due to different national origins of the various groups. Differences of language, history and traditions have created barriers that are only gradually disappearing.

Unity Lies in Centrality of Faith

True, there have been doctrinal controversies that have cut deeply into the ranks of our Lutheran Church. Some of these may be traced to European background, others

grew out of efforts to alter the basic document of our Church, the Augsburg Confession, and make of it a "definite platform" of a new type of Lutheranism known as "American." It was these attacks on the Augsburg Confession that alienated the Scandinavians from the General Synod in 1860 and gave rise to the General Council and a more conservative Lutheranism. That the Civil War did not create a wider schism in the Lutheran Church than it did was due to the deeper unity that was expressed in a common loyalty to the Augsburg Confession.

It may thus be said that trends toward Lutheran unity stem from the very life of the Church, their roots lie in the centrality of its faith. Outward organizational union may be desirable, but the Lutheran Church is more concerned about an inner unity of faith and life.

Early Efforts Toward Unity

It would be profitable and interesting to trace historically the trends toward unity within the Lutheran Church in America. They go back to early Colonial days. There is the formation of the General Synod in 1820; the ups and downs of the movement in the disturbed days of the Civil War; the agitations, controversies and shifting affiliations within the Norwegian Lutheran groups, the Missouri Synod, and other German Lutheran bodies. Through the storm and the stress there finally emerged well-defined units: the Norwegian merger of 1917; the formation of the United Lutheran Church in 1918; the American Lutheran Church in 1930. Then, following the trends that pass synodical lines, we have the National Lutheran Council of 1918, the American Lutheran Conference of 1930, and a unity of international scope in the Lutheran World Convention. Parallel trends may be noted within the Synodical Conference, which has, however, so far kept aloof from a broader Lutheran unity. The trend has been toward merger of smaller homogeneous groups and federation and cooperation of the larger units consistent with their individual sovereignty.

A study of these trends reveals that they have followed the lines of the expanding activities of the various groups. Wasteful competition is giving way to wholesome cooperation. Compelling circumstances and emergencies have forced us into united action. World War I gave rise to the National Lutheran Council, the most outstanding cooperative agency of Lutheran unity. The timidity and hesitation which was felt in some quarters at the beginning have long since vanished. There is within this Council at present the utmost confidence and harmony which was recently manifested in the unanimous vote in adopting the new constitution. A further evidence of this harmony is seen in the wonderful service rendered at present through the Service Men's Commission and the response of the churches to this cause. The happy relationship growing out of the coordination of this work with that performed by the Missouri Synod and the complete cooperation in the Commission on War Prisoners points in the direction of an expanding Lutheran unity.

Conference Stresses Deeper Unity

But the trend toward unity goes beyond the sphere of externals. The American Lutheran Conference represents a unity of faith expressed in pulpit and altar fellowship. Here the constituent bodies have found a deeper unity as well as a medium for seeking a similar fellowship with other Lutheran groups. This is the spirit and motive that has prompted the recently prepared Overture of Pulpit and Altar Fellowship. It does not represent a pharisaic exclusiveness but rather an earnest desire for unity on the basis of sound Lutheran doctrine and practice.

A trend toward Lutheran unity may also be seen in the field of worship. Here we have not only the increased use of the Common Service, but also a growing liturgical consciousness within all branches of the Lutheran Church. It would be difficult to overestimate the importance for Lutheran unity found in a common service of worship, pericopes, collects, prayers, and hymns. In the field of Education we can also see a movement toward Lutheran unity. A beginning of what may be a unified course of parish education for all Lutheran bodies is now in preparation, in which the Augustana Synod, the American Lutheran Church, and the United Lutheran Church are cooperating. In Christian higher education Lutheran Colleges and academies are seeking a degree of unification of courses and standards through the National Lutheran Educational Conference, organized in 1940. Even theological seminaries are feeling the urge to unity, as evidenced by the recent conferences of theological professors from the various Lutheran groups.

Influence of Church Press

The church press has played a large part in the history of American Lutheranism, perhaps more so when it spoke a foreign language than today. And it has not always contributed to Lutheran unity. Today, however, efforts toward Lutheran unity are warmly supported by the church press, especially as represented in the Lutheran Editors and Managers Association, which has more recently taken an advanced position favoring an all-American Lutheran Federation.

In the field of welfare service the Lutheran Church has always been active. The manifold needs for help in the pioneer days challenged the Church and the response took the form of orphanages, hospitals, homes for the aged, inner mission, deaconess work and other forms of charity. This resulted in a great deal of duplication of effort. The need for unification was felt and welfare conferences were inaugurated. From mere consultation and discussion these led to efforts toward greater unity. The

most noteworthy effort in this field is the Welfare Department of the National Lutheran Council, in which the welfare activities of the constituent bodies are represented. The Lutheran Church has sometimes been represented as lacking in social consciousness. The fact is that in proportion to her membership she is far ahead in her ministrations to social needs; but she does not resort to political means in doing so. Whether she could become a greater social force by united action in reference to law enforcement and social legislation is an open question. There is at least a growing feeling that the Lutheran Church should give a united expression to her position on the great moral and social problems of today.

Cooperation in Missions

We may also note a trend toward Lutheran unity in the field of missions. Cooperation in foreign missions exists between a number of Lutheran bodies, both on the foreign field and in the support and management at home. The problem of home missions is a delicate one, and friction on competitive fields easily arises. Building altar against altar was inevitable as long as the churches worshiped in a foreign language, but it cannot be justified when all use the same language. But synodical loyalties and traditions make mergers difficult. There is, however, a trend, though still weak, toward unity also here. For many years the Lutheran Council for Home Missions served as a medium of solving some of these problems. The present war, in creating so-called defense areas and by the dislocation of larger portions of our population, aggravated the problem. United effort and cooperation on a larger scale was needed. The result was a further trend toward unity in the transfer of the functions of the Lutheran Home Mission Council to the Commission on American Missions of the National Lutheran Council. This Commission is not only now meeting the needs of the war industry areas but is projecting a plan for regional home mission cooperation in the future.

Latin America also beckons to the Lutheran Church to engage in missionary endeavors. When these are undertaken, they should represent a united Lutheranism. A further trend toward Lutheran unity may be seen in the proposed free Lutheran conferences for discussing common problems and aims.

Thus, looking over the whole field of Lutheranism in America, there are abundant indications of a growing desire for greater unity. The various groups which have had historic justification for so doing are moving closer together and will soon march in closed ranks under the banner of a united Lutheranism toward greater victories for Christ and His Kingdom.

On Putting Righteousness First *

By Harry Emerson Fosdick
New York City

MANY PEOPLE picture Jesus as an idealist, exclusively interested in man's spiritual well-being. He came into the world, they think, to save souls. As the Gospels present Him, however, the Master, far from being interested only in men's souls, was immensely concerned about their day-by-day, practical, mundane needs. He spent a large part of His time healing sick bodies. His test at the final judgment was whether we had fed the hungry, given drink to the thirsty, and clothed the naked. The sight of a rich man in luxury while a poor man lay untended at the gate was to Him intolerable. Everywhere in the Gospels Jesus is presented as wanting us to have what we naturally want to have—physical well-being, economic security, food, clothes, health.

This fact about Jesus has been obscured by a type of other-worldly spirituality trying to be more spiritual than the Master himself, until many miss the meaning in one of the greatest passages in the Sermon on the Mount. Jesus, talking about what we shall eat and what we shall drink and wherewithal we shall be clothed, tells His disciples not to let anxiety about such matters master them, and, reading the passage, many stop with that emphasis, supposing that Jesus means that such things are not important enough to worry over; concerning which idea, we feel that such an attitude may do for a saint but not for us. Upon the contrary, finish the passage and see that instead of minimizing these natural wants Jesus is telling us how to fulfill them. Far from saying that the basic necessities of life are not important, what the Master really says is this: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

So that is what Jesus is driving at! Not that our basic human wants—the welfare of our bodies, the security of our families, the prosperity of our economy, the safety of our nation—are unimportant, but that we will never get these great boons without fulfilling a prior condition: righteousness first!

So familiar is this verse that it commonly slips off our minds like water from a slate roof, yet what a tremendous statement it is! Here we human beings are, wanting the good things of life, and trying to get them by anxiously pouncing on them like leopards, saying, "I want what I want when I want it;" and Jesus says, "You ought to want such things but you will never enduringly get them until you fulfill a prior condition: righteousness first; then, and only then, shall these things be added unto you."

A Law of the Kingdom

That statement sounds not so much like a visionary proclaiming an ideal as like a scientist announcing a law. Countless things men for centuries wanted and vainly strove for, and then at last science, discovering some basic, underlying truth about the universe and its laws, said, Put this first, and all these things shall be added unto you—light for your houses, power for your industries, cure for your diseases. My friends, Jesus' statement belongs in that category. It is no visionary ideal but an everlasting law, without whose fulfillment mankind will never get the things that most it wants: righteousness first!

Suppose that on this Sunday I should ring the changes on the slogan, "America First." Everybody would wince. There always was something the matter with that slogan, "America First." Are we not, then, patriots? Do we not want America to be great in power, prosperity, and leadership? Of course, we want it, but even in this realm Jesus' statement holds good: We cannot get what we want for America if we put America first; we must put something else first—righteousness first, a decent world order, an established reign of law among all nations, mankind organized for justice and peace. *That* we must put first, or alas, America will fall from one disaster to another.

Here is a basic law upon whose recognition all good fortune everywhere depends. Day after day, for example, joyous couples, newly wedded, with high anticipation launch new homes, concerning which they cherish hopes of life-long happiness. Watching them across the years, however, one sees the inexorable operation of this truth that Jesus stated. The things they want, they ought to want—security and peace, happy children and lovely memories accumulating with the years. The Master would say to them again, "Your heavenly Father knoweth that ye have need of all these things." But what wreckage can come to homes that forget the rest of what He said! The ultimate foundations of a great home are ethical. Romance can start a home but romance alone cannot sustain one—only fidelity can maintain a fine family. One wishes that before it is too late all newlyweds could see that: Put righteousness first—fidelity, trustworthiness, fair play—and only then is there some good chance that all these other things shall be added unto us.

America Must Seek Righteousness

On this Sunday, therefore, full of concern for, and loyalty to, our nation, I speak to you about some things

* A "National Vespers" radio sermon. Printed by permission of Dr. Fosdick.

we want that we will never get except by the route the master pointed out: righteousness first.

For one thing, we want a great nation that will preserve unspoiled and carry to new meaning its heritage of liberty and democracy. Now, however, in a war fought, we say, on behalf of liberty and democracy, we find ourselves in danger of losing within our own borders the very things we fight for. For modern war is essentially totalitarian. It forces us toward dictatorship. It is to be waged with an ever increasing concentration of power in the government's hands.

Ever since Hitler rose to the ascendancy in Germany, we have been preparing for war. How did he go about it? Say your worst about him, he understands how to wage modern war. So he began by scrapping democracy and establishing a dictatorship. He knows the basic requirement of total war, and every nation that wages war today must in some degree imitate him.

This year a profound anxiety burdens all thoughtful people in this nation. The priceless heritage of our founding fathers has our undying loyalty. We would give our lives for it. We want what they wanted—that government “of the people, by the people, for the people, shall not perish from the earth.” But it becomes ever more clear that achieving that involves more than the military defeat of Hitler; it involves the defeat of what he stands for, of his philosophy, and above all it involves the abolition of war, which is the incarnation of his philosophy and which itself creates dictatorship in every nation that wages it.

How Liberty Is Lost

I am not in particular criticizing our present administration when I call your attention to the fact that Congress has been passing on an average about 1,300 new laws a year, that some 200 government bureaus without law-making powers under the Constitution are promulgating rules and regulations of their own, and that we are being regimented and conscripted and dictated to in ways that would make our founding fathers turn over in their graves. That kind of thing is always involved in modern war. In war we find ourselves in a position where we want the government to do things for us that only the government can do, but then, when we have given the government power to do things for us, we wake up to find that the government has power to do things to us. So Thomas Jefferson once asked, “What has destroyed liberty and the rights of man in every government that ever existed under the sun?” And he answered, “The generalizing and concentrating of all cares and powers in one body.”

Ah, Christ, we have called You an idealist too long. You are not so much an idealist as a revealer of everlasting laws. We deeply want liberty and democracy in this country, but all thoughtful people see now that if we are to keep them we must put something else first: God's Kingdom and His righteousness. Unless we can establish first a just and durable world order, good for

all mankind, we shall not ourselves be able to keep democracy but will drift and drift, as we are drifting now, through one war after another toward dictatorship. I wonder if Major General O’Ryan, of the American Expeditionary Force in France in the last war, was thinking of this when he said: “I would be a traitor to my country if I did not do everything in my power to abolish war.”

Washington's Wise Counsel

If, therefore, we Americans have any real care for democracy, isolationism is out, and we must go as far as we can push it toward a just world order. That first! In the Constitutional Convention that made of our thirteen dissevered colonies one nation, George Washington said very little. One day, however, at the point of crisis he rose and made a brief but immortal speech: “It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If, to please the people, we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and the honest can repair; the event is in the hand of God.”

That attitude is deeply needed now. We fully count on winning the war, but only a blind man can be optimistic about winning the peace: “It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained.” So, in one of the most critical hours in human history Washington speaks again: If we really want liberty and democracy, “Let us raise a standard to which the wise and the honest can repair; the event is in the hand of God.”

For another thing, we deeply want for ourselves and our children a world where the magnificent new powers that science gives us will be used to create a more abundant life and not destroy it. One of the families in my church received recently a letter from one of our boys just starting overseas. Here are a few sentences from it: “I treasure memories of the good old days. . . when I conjured up pictures of myself as doing something truly creative. . . The very word ‘creative’ was like a goal to me. . . How vividly I remember when I became a member of Riverside Church and Dr. Fosdick asked what I planned to do after college. It was with the utmost assurance I answered, ‘Something creative.’ I wonder what he would think of me now, catapulted out of college into something truly *destructive*, dealing with the most treacherous and insidious agents conceivable.”

Creation or Destruction?

Well, what I think of that boy in affection and prayerful good wishes and penitent shame that we, the older generation, ever let this happen to him, would not go into words. He is facing in his own life the major problem that the world faces. He wanted to do something creative with the splendid new powers that modern knowledge puts within our grasp, and now he finds himself compelled to use them not for creation but for destruction.

We older people grew up in a generation whose major slogan might be phrased thus: Seek ye first science and its powers, and all these things shall be added unto you. How reasonable that sounded! What vistas opened up before mankind as one realm of power after another came under our control! But now Jesus turns out again to be right. Something else must be put first—righteousness first—or else all these powers laid hold on by demonic forces, twisted to diabolical ends, will destroy the life and culture, the art and beauty, the homes, economies, and cities of men on a scale hitherto undreamed. The most terrifying fact about our modern world is the scientific power we have with which to destroy ourselves.

Did you see that recent cartoon: two cell mates in prison talking together, and one says proudly to the other: "I'm going to study and improve myself, and when you're still a common thief I'll be an embezzler"? There, alas, is a picture of our modern world, where new knowledge only increases our capacity for more extensive ruination.

"Undimmed by Human Tears"?

One of our patriotic hymns was written in the optimistic era in which we elders were reared. It's a grand hymn, and we sing it with full hearts; yet when one comes to lines like

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears,"

I should think there would be a catch in our throats. This modern world's alabaster cities undimmed by human tears! It does not look like that, and the more scientific power we get, the less it looks like that, unless—see! everything hangs on that "unless"—unless we put God's Kingdom and His righteousness first.

If I believed in God for no other reason, I would believe in Him because this law that Jesus stated is so everlastingly true. Can you imagine a world as the materialists picture it—nothing ultimately real here except protons and electrons going it blind—with a law like this built into the structure of the cosmos: that no good thing men want can be obtained unless they put righteousness first? That is no reasonable characteristic of a materialistic universe. That kind of quality belongs only in a world where there is a God of moral law, so that all that endures must be built upon His immutable foundations of ethical righteousness.

Men Must First Be Changed

Yet, cosmic though this truth is in its implications, and applicable particularly to our nation as a whole, let us not miss its individual import! Putting righteousness first, my friends, is always, at bottom, a personal affair. If the nation and the world ever do it, it will be because enough individuals have done it. When the Church today calls for a renewal of spiritual life, for men and women

one by one transformed by the renewing of their minds, its plea can hardly be heard amid the thundering violence of a warring world, and yet without that spiritual renewal there is no hope. As Confucius said, "It is not square acres which make a country great, but square men."

When in these days we think of the critical necessity of a world organized for mutual protection, and the maintenance of international justice and peace, we think in terms of politics. There must be a new political organization of the world to represent the international interests of mankind, we say, and we are right. But all great structures require two things. First, the wisdom of their architects, planning how the structure may be put together well, and second, the raw material, strong and right and durable enough to build the structure of. Well, we, one by one, are the raw material of any world order that ever can be built. Ah, my soul, in these days, seek first God's Kingdom and His righteousness!

On this day of patriotic import with so many men and women in uniform I should not wish to end our sermon without a further emphasis. Another thing we want is a world that will not disappoint the hopes of our youth, who are pouring out their lives for us.

Will a Better World Evolve?

American youths have not been trained in a military tradition, and seeing war now at firsthand they loathe it. One of our members in the South Seas wrote me the other day: "War is still the most wasteful and hateful thing that I know of; no one really gains anything by it in the long run." As for the sustaining hope that keeps them going through the dreadful days, it is the faith that somehow because of their sacrifice their children can be spared another holocaust like this. So one of our boys in a recent letter said, "One thought keeps on going through my mind, that some day there will emerge, created out of all the misery, a *kinder* humanity. Too intangible, utterly unpredictable, perhaps, but not impossible, and a thought of this kind inspires one to carry on."

Well, we talk all the time about backing these boys up but are we going to back them up in the thing that the best of them are most hoping for? They will win the war—at what a cost!—but we along with them must win the peace, and at that point we run again into the everlasting truth of Jesus' law: We cannot put party first, or economic self-interest first, or absolute national sovereignty first, or imperialistic greed first, or racial prejudice first. If we do we shall be rightly damned forever in the estimation of our offspring. We must put righteousness first.

A Terrifying Prophecy

In the midst of the last war Mr. H. G. Wells wrote some terrifying sentences so prophetic that I wish they could be engraved now on the consciences of all of us:

"The thought of war will sit like a giant over all human affairs for the next twenty years. It will say to all

us: 'Set your houses in order; if you squabble among yourselves, waste time, litigate, muddle, snatch profits, shirk obligations, I will certainly come again. I have taken all your young men between 18 and 50, and killed or maimed such as I please, millions of them. I have wasted your substance contemptuously. Now you have attitudes of male children between the ages of nine and sixteen running about among you. And behind them are millions of babies. But go on muddling, each for himself and his parish and his family, and none for all the world; go on in the old way, stick to your rights, stick to your claims, each one of you, make no concessions and no sacrifices, obstruct, waste, squabble, and

presently I will come again and take all that fresh harvest of life, and squeeze it into red jam between my fingers and mix it with the mud of the trenches and feast on it before your eyes.'"

Well, that has come to pass, and if it is not to come to pass again, righteousness first!

Ah, America, our loyalty is yours. As in our fathers' days our lives, our fortunes, and our sacred honor are committed to you. But just because we love you so, God help us to see that all the good fortune we want for you depends upon a prior condition: "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."

The Church in the Vanguard

By Victor E. Beck

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WE LIVE in a world of distress, and the distress is aggravated at the present because of the war.

There is perhaps not a heart that does not have worries and its fears. It is natural that we wonder as to what the outcome is to be. The trembling soul asks, Will things ever be right again? Will there ever be a time when there is peace on earth? Shall we ever see a day when conditions that make for real and enduring peace will be found? Will there ever come a time when there will truly be good will on earth? Will there ever be a possibility of happiness for all?

Thereby, at least indirectly, we raise an old question. The question is this "Is the world getting better or worse?" There will be various answers to the question. Perhaps we must say "yes" and "no". Good may be getting better, but evil is also mustering its forces for mortal combat. Nevertheless, we shall no doubt all say that we would rather live now than at any other time in the history of the world, as we know that history. Such a confession speaks for itself.

To ask questions like the foregoing is to answer them. We dare to believe—we must believe—that conditions will get better; that there will be brotherhood and good will; that the nations shall learn war no more; that there will be equity for all. But it will be only when "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between the nations, and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears

into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4) Perhaps we have overlooked one emphasis here. The prophet says that the Lord's house shall be established in the top of the mountains. In other words, it will come to pass when God is exalted, and when men live on a higher plane.

Dark Age When Jesus Came

A brief look at history is pertinent. The time when Jesus was born was a dark day in the world's history. The prophet had spoken about the people that walked in darkness. And so it was! Rome held sway, and though it must be admitted that there was much justice in the Roman laws, it was justice for Roman citizens. There was also much cruelty. Moreover, a goodly portion of the human race was in slavery, and the slaves were just so much property that could be dealt with as the owners saw fit.

Herod could issue the command, and little babes were slain to satisfy his lust for unthreatened power, as well as to allay his fears. (How it reminds us of what is being done on a world-wide scale at the present time!) The truth is that conditions at that time were terribly dark.

At the same time, Roman power, Greek culture, and Hebrew tradition seemed poised for something crucial. Then—into such a world-condition—the Saviour was born. At His birth there were not the noise and the salutes that usually accompany the birth of royalty. That is what the world expects. When the Wise-men came from the East to find and worship the new-born King, they went to Jerusalem to search for Him. It was natural that they should look for Him there.

Instead of salutes and fanfare, there came a heavenly

messenger to some shepherds on the plains near Bethlehem. To them he declared: "For there is born unto you this day in the city of David a Saviour, who is Christ the Lord." Thereupon was heard the song of the heavenly chorus: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

When we recall the earthly life of Jesus and His ministry, we remember that it was one of good will and love. Every word He spoke was a word of help. Every deed was a deed of mercy and kindness. He came to bring life abundant.

But the people wanted a king. They remembered the days of old, and the kingdom that they had lost. They wanted a king who could restore the kingdom and exercise force and power. When Jesus had fed the five thousand there were those who caught the idea powerfully. They wanted to take Jesus, and compel Him to become their king. It would be wonderful to have such a king! In His kingdom there would be no want. He could speak to the blades of grass, and there would be spears and swords and guns in plenty.

A Cross Instead of a Throne

Jesus, however, withdrew from the throng with its thoughts of a king, and spent time in prayer and meditation. They wanted their kingdom, and they desired Jesus to be their king, but instead of yielding to their purposes, He went to the Cross! Here was something new in religion. Thus Christianity has at its heart a Cross. God gave His life for man, and thereby Christianity received a redemptive element, which, furthermore, is unique to Christianity.

During His ministry, Jesus gathered a group of disciples about himself, and taught them His way of life. He had also told them not to leave Jerusalem until the Holy Spirit had come. It is to be observed that up to that time they had been slow to learn. They had been selfish, seeking special favors and special honors. They had argued as to who among them was the greatest. One of them had betrayed Him, and gone to his place. Another had denied Him, and shed bitter tears of repentance. Their hearts had been fearful, and after His resurrection they had met behind locked doors. Even at the time of His ascension they had inquired whether He at that time would restore the kingdom to Israel.

But with the day of Pentecost a change came into their lives. They were no longer fearful, but courageous. Their delight was to testify for their Saviour, to suffer for Him, and to die for Him. As a matter of fact, they thanked God that they were considered worthy to suffer for the Master.

The Triumphs of the Cross

They preached with power. Upon the very day of Pentecost Peter spoke with such power that three thousand asked to be received into the Christian fellowship through baptism. Thereupon followed a story of contin-

ued growth. In a short while the number came to be five thousand. Then we are told that a great number of the priests became obedient to the faith. After a while because of the growth of the Christian community, it became necessary to elect a group of deacons to assist in the expanding program.

Thus it continued for some centuries. The messengers of the risen Christ went from nation to nation, and after three hundred years Emperor Constantine considered it discreet to proclaim the Christian religion the religion of the Roman Empire. On and on the emissaries of the Cross went—to England, to Ireland, to Scotland, to Germany, and far up to Scandinavia. Through their ministrations changes were wrought. We are apt to forget the results of the preaching of the Gospel. We do know, however, that there were tremendous changes that took place. People were changed from wild barbarians to peaceful and peace-loving citizens.

When we think of Scandinavia, an observation is in order. The old Vikings of the north had been such fiercer rovers of the sea that the Christian Church had put into its Litany the petition, "From the fury of the Norsemermen good Lord, deliver us." One of these nations, Sweden, has not been engaged in a war during the past one hundred and thirty-five years. I have a friend, Dr. W. Elmer Ekblaw of Clark University, world famous geographer who has expressed the conviction that, if the present war could have been postponed ten or fifteen years, it might never have happened, because an increasing adoption of Sweden's way of life might have been the means of averting the present suicidal struggle. I believe we have the right to see in the story of Sweden the power of the Gospel.

There Are Temporary Setbacks

We are in danger of permitting temporary setbacks to overshadow the general trend toward a richer and fuller life that has come to the nations that have the blessings of the Gospel. If we think of our own beloved country, we know that there have been wonderful opportunities. We need but to call to mind the millions of immigrants that have come to our shores for whom there have been opportunities to make a better living, to get a better education, and to enjoy a better general condition of life. And we ought not to forget that the Christian religion has had a part in the shaping of our nation.

In our very day we can observe changes that are taking place through the preaching of the Gospel of Jesus Christ. Our missionaries go to some foreign countries where paganism has held sway for centuries, and in a few years the natives are lifted out of the darkness and superstition of heathendom into the marvelous light of the Son of God. New life, new outlook, and new hopes have been brought to countless who formerly knew only ignorance and sin.

To question that peace and brotherhood can come to man is to believe that Satan is stronger than God. It is to believe that evil is stronger than good. We need not

and to such a view. Evil may have its day, as it seems to be having for the moment, but right and good will finally triumph. Right may *seem* to be forever on the scaffold, and wrong may *seem* to be forever on the throne, but there is One behind the scaffold who is the strong arm of God.

The thing that we must remember, and which we are apt to overlook and neglect, is that in the conquest of good over evil we are to have a part. The reason why Christ triumphed in the life of the disciples, and through them, was because they gave themselves with utter abandonment to Him. Nothing else was of consequence to them but Jesus, not even life itself.

We Must Work with Christ

That condition obtains to this day for the advancement of the Kingdom of God on earth. God has called us to be His fellow workers to till the garden of human life, so that the weeds of selfishness and hate may be rooted out. To attain that end we must be as willing to sacrifice for peace and good will as we seem willing to sacrifice for destruction and death. Some time ago this war had already cost us \$128,000,000,000. And we are assured that this is but the beginning! In comparison with such figures, what we have given for good will shrinks to a pitifulittance.

Perhaps we can learn that it would have been more economic for us to have spent a fraction of that sum in demonstrating real love to our enemies; in bringing richer and better life to them; in going the second mile. We shall need to reevaluate the eternal truths of Jesus, and put them into action. Some day we shall learn that the divine economy is wiser than human wisdom, and in the application of that discovery we shall have a better world. Lincoln in his day proposed to pay the southern slaveholders the sum of \$400,000,000 for the slaves they were asked to give up. His plans were unanimously disapproved by the Cabinet to whom they were submitted. His patriotism was impugned, and his sanity was called to question. His contemporaries just did not have his spirit and his vision!

Will Church See Its Opportunity?

In the work to make wars a thing of the past, as well as in the guidance of post-war reconstruction, the Church of Jesus Christ must take the lead. If we fail to do so, we are permitting a great door of opportunity to close upon us. This must not happen! Recently Dr. Harry Emerson Fosdick said: "I am not afraid of atheism. The roads by which God finds the souls of men are too many, the needs that from the souls of men seek God too strong, for atheism ever to prevail. What I most fear for Christianity is that others will steal its ethical thunder, that in an apocalyptic generation when great things are afoot, when Christ is waiting to come again and a new world order cries out in travail to be born, even the Communists will see it, by whatever name they call it, and plain men everywhere, unable to endure for themselves and their

children the hell of this world's present evil, will see it, while organized Christianity, once more blind to its great occasions, will play a negative part and let others steal its game. Against all the lethargy of tiredness and the lure of custom and 'normalcy', let the Church proclaim its historic message, that the future belongs to Christ."

A Christmas greeting from a soldier, an engineer officer, contained this message: "We who are in the armed forces are not in a position to work for a decent peace. We appeal to you of the churches to work to build a public opinion that will insure a lasting peace and a postwar world that will be decent enough to live in. Keep working for what we believe in: truth, humanity, love."

We should praise the Lord that voices are being raised. A commission has been created by the Federal Council of Churches of Christ in America, headed by Dr. R. L. Calhoun of Yale University, to study the theological aspects of war. The Lutheran Church has at least one representative on this commission — Dr. Conrad Bergendoff of Augustana College. The Methodist Church has launched a "Bishops' Crusade" which has as its purpose the creation of virile and active sentiment for peace. There is a growing concern on the part of many, and there is a growing literature about peace and what needs to be done to bring enduring peace.

Must Launch Sacrificial Crusade

The challenge is before us. Here is certainly one of the acutely pressing tasks before the Christian Church of the world. We must be awake to the tremendous problem of war. We must make ourselves intelligent as to the roots and causes of war. We must launch out in an enlightened and fearless and sacrificial crusade against all the forces of evil that keep us bound to the system of war and force—the most baneful anachronism of a vaunted enlightened and humanitarian era.

The Church still has the power of propaganda. Its inescapable function is to publish good news. The pulpit has power—power under God—to release humanity not only from sin, but also from forces that keep men in needless bondage. The Church must not fail or fall back into lethargy. It must, under Christ, mediate the abundant life which He came to bring to mankind. As has been said: "Nevertheless, we do well to put out minds and consciences to work on a study of things to come, and to resolve now to put our personalities and our possessions at the disposal of God to help shape the things to come." (Pulpit, January, 1944, p. 7)

I repeat, the Church must be willing and ready to labor sacrificially. There may be a price that it will have to pay. What of it? Was there not always a price for the achievement of something good and noble? When Jesus drove out the money changers from the temple, He touched a sensitive spot. It brought hatred upon Him which did not abate until He had been nailed to the Cross. The leopard of greed and selfishness undoubtedly has not changed his spots, and he will ever charge at the one who dares to thwart him. But it is to be remembered

that it was the Church with the spirit of sacrifice even unto death that accomplished things for God. It was that Church that "turned the world upside down". It was the Church of martyrdom that laid the Roman Empire at its feet. The Church of complacency and smugness and the *status quo* may be safe, but it will be harmless as far as the battle against evil is concerned.

"May Be Martyrdom Again"

We must be ready to accept the fact that there may be martyrdom again. But, if we are willing to accept the consequences of fearless proclamation against evil, there will also be victory. If we are not willing, we shall undoubtedly return after the war to all the former conditions, which will lay the foundation for an inevitable war in another generation.

The Church of Jesus Christ should lead the way in spite of consequences to itself. If there is faith in God, the consequences may be left to Him. The Church should spearhead the drive to ferret out all the roots and causes of war, and be relentless in its effort to create an atmosphere in which they can not live. A well-known writer recently said: "But the world is shaken today. Anything can happen. Even the brotherhood of man might be established—if, haply, there were some to lead the way." (Pearl S. Buck, *Christian Century*, December 22, 1943.) Another writer says that the governments "are drifting toward a bad peace". "Drifting"—that is the tragedy of the situation. As a Church, too, we have been drifting too long. The time has come when we must be gripped with the passion for worthy achievement and the giving of ourselves to noble causes.

I quote this word from an English Quaker: "A suffer-

ing and defenceless Christ went out to Calvary, though He could have called down legions of angels to defend Him Christ went unresistingly to Calvary, and it may be that we may have to undergo martyrdom first"—before peace comes. (Dr. Alfred Salter in House of Commons.)

I am aware of the fact that there are those who will not accept what is said here, and among them will be many earnest souls. They will point to the Bible and say that it speaks about wars and rumors of wars, and that there will be wars to the end of time. But I maintain that it is the duty of the Church to place its forces behind a movement that will seek to determine the causes of this the greatest sore in our society, and attack them with all the power it can muster.

"Life Could Be Beautiful"

Life on earth could be beautiful for every one. There is enough for us all, so that there need be no want or preventable suffering. There could be true brotherhood and good will. Our Savior has taught us to pray, "Thy kingdom come; thy will be done on earth, as it is in heaven." Who can deny that a better world is in the will of God? How can any true follower of Christ fold his hands, sigh piously, and say, "The world is wicked; it is too bad", and not do everything in his power to make it better?

We stand before a great challenge and a great opportunity. We should be able to see it better now than at any previous time in our history. Always with the doors of opportunity there are many enemies. Perhaps there will be new crosses for those who are willing to strike where deep-rooted ideas and vested interests must be attacked. But redemption was never accomplished without a cross.

Christian Movement in China

By C. E. Abraham

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I REACHED CHUNGKING on Sept. 27, 1943 and returned to Calcutta on Jan. 5, 1944. The journey both ways was by air, and, thanks to the efficiency of the Chinese National Aviation Corporation, it was quite comfortable and as uneventful as crossing a lake on a steam-launch. Altogether I stayed 100 days in China — two months at Chengtu, a month at Chungking, and the remaining days at Kunming and a few other towns. Chungking, the war-time capital of Free China, and Chengtu, a provincial capital, are both situated in the province of Szechwan in the northwest of China, while Kunming is the capital of the province of Yunnan, which borders on Burma and India.

One of the outstanding impressions of my visit is the courtesy and friendliness of the Chinese people. Wherever I went I was received with the utmost cordiality and

kindness by Christians and non-Christians alike. Courtesy is an art that is practised in its perfection in China, and, unaccustomed as I was to receive public homage in my life in India, I must confess that I felt not a little embarrassed at times at the exuberance of the receptions arranged in my honor. But it was all entirely genuine. I took it as a token of the respect and love which was entertained by the magnanimous Chinese people towards my motherland. At almost every public meeting the chairman, in welcoming me, recalled the long and friendly cultural contacts that have been maintained between the two countries, and expressed the hope that with the improvement of communications during and after the war this good-neighbourly relationship would be strengthened, more than ever in the past.

Food Prices Are Fantastic

To say that conditions of living in war-time China are "normal" would be an absurd and even cruel euphemism. The prices of food-stuffs and other necessities of life are simply fantastic. With inflation, the purchasing power of the dollar has fallen to abysmal depths. Before the war I was told a dollar would buy as many as 50 oranges, but a week ago at Kunming, for a single orange one had to pay 9 dollars, i. e. Rs 1/8—in Indian currency. The cost of living at Chengtu has gone up about 160 times above the pre-war level, while at Kunming it is about 100 times.

It is a matter of astonishment how people are carrying on under these conditions. The smooth flow of the nation's life at such a time is at once a silent tribute to the good intentions of the government on the one hand, and a proof of the resilience of the Chinese mind and spirit on the other. The Chinese speak of this war as a war of "resistance and reconstruction," and there is little difficulty in believing this, as one observes the continual repair that is going on of buildings and roads destroyed by Japanese bombs, the opening up of new lines of communications, and the planting of new small-scale industries in the interior under rather primitive conditions. One cannot but admire the spirit of quiet courage and cool determination that animates the Chinese people on the home front. China has had a longer war (6½ years of it) than the Allied Nations, and yet she is in no mood to give up or compromise with the enemy. She is determined to continue her resistance to the aggressor on the one hand and to reconstruct her national life on the other, according to the pattern of democracy best suited to her national genius. The future of such a nation is assured, in war as well as in peace.

Church Is on Onward March

What about Christianity and the Christian Church in China today? Thank God, all is well. Notwithstanding Japanese bombs and bayonets, the Christian Church is carrying on its work; aye, even more, it is on the onward march.

When Shanghai, Peking, Nanking, and other university centers were occupied by the Japanese, the students and staff of five Christian universities migrated to Chengtu, nearly 2,000 miles away, and started life again with little or no equipment of their own, except the spirit of pioneers and heroes. When Hankow was seized by the enemy, the L. M. S. schools for boys and girls moved 800 miles up the River Yangtze, and are now established in a few cottages on the side of a pine-covered hill near Chungking. The National Christian Council staff, too, giving up their palatial quarters at Shanghai, were obliged to move to Chungking, to rent a godown in one of the by-lanes of the city and open a new chapter in their life. But a bomb pursued them there; their office was destroyed, but not their indomitable spirit. When I visited Chungking, I was invited by the secretaries to join with them

in the house-warming ceremony of their new quarters, which had risen from the ashes of the old. The mud walls, bamboo tables and chairs, and paper-pasted windows may perhaps be again destroyed, but not the spirit that animates them in their work. What a splendid illustration of the truth—"This is the victory that overcometh the world, even your faith!"

Many Open Doors for Gospel

There are many open doors for the Gospel in China, and many more are opening. This is a conviction that deepened in me daily, while I was in China. Not only can the Christian message be preached without let or hindrance in government schools, colleges, and universities, as well as outside, but it is positively welcomed by the people in many walks of life. In speaking to non-Christian audiences there was no apology needed to introduce the name of Christ or in pointing to the cross of Calvary. The work that the Y. M. C. A. and the Student Movement in China is doing in various university centers affords a splendid illustration of this friendly attitude towards Christianity. Shapingba, near Chungking, is a university center with about ten thousand students of all grades in residence. The number of Christians in this group is very small and yet Bible classes and church services at the student center are extremely popular. I visited the center the day following Christmas, and from the relics of the previous day's celebrations I could see with what enthusiasm the festival of the birth of our Lord had been celebrated by the non-Christian student body at Shapingba.

To take another illustration, a missionary of the China Inland Mission told me of a conversation that a Japanese official once had with a pastor in the occupied area. "Don't you think that conditions are better under our rule than before?" asked the official, "Yes", said the pastor, "but in a different sense. The people are now more willing to listen to the Gospel than before."

There are many reasons for such a turn of the tide in China in favor of the Gospel. Among several factors at work in producing this result may be mentioned the Christian witness of Chinese and foreign Christians in occupied territory, the generosity of American Christians as seen in relief administered by the United China Relief Fund, and the unselfish and patriotic spirit of many Christian laymen occupying positions of influence and authority in government.

Chinese Assume Leadership

Another of the refreshing features of the Christian movement in China is the fact of Chinese leadership. Every Christian school, college, and university in China has invariably a Chinese national as its head. This turning-over of educational institutions into Chinese hands was the outcome of government policy enforced through the Educational Department in the year 1927. All educational institutions were required to be registered with the government and a condition for registration was that

they should be under the control of a Chinese principal and a board of management operating in China. Although the mission and church organization did not come within the ambit of this rule, of their own accord they fell into line with this reform, with the result that one finds Chinese nationals occupying very important and responsible positions in the Christian Movement throughout the country at the present time. I may add that the quality of Chinese leadership that I saw was of a high order, and so the change-over has left no regrets behind, even on the part of those who have been displaced.

Here I must pause to pay tribute to the statesmanship of several missionary societies working in China, in having put into practice such a self-denying ordinance in the matter of control in mission and church administration. Grants from older Churches are no longer the monopoly of missionary societies, but are a gift to the Church in China, to be administered at its will. Some missions have gone further than others in this matter, and these missions, especially some connected with "The Church of Christ in China", may be congratulated on the adoption of this line of policy. I have seen nothing finer and nobler in all my experience in China than the graceful way in which some of the veteran missionaries from the west are "standing down", in order to honor their Chinese colleagues. By their whole-hearted co-operation, they are making the work they love so much go forward even more smoothly and efficiently than under their own leadership.

The situation in India, on the other hand, is such that he who runs may read. Out of thirty-four Christian Arts colleges, only about a third have permanent Indian principals. Out of the 141 Anglican dioceses in the Church of

India, only one has an Indian diocesan bishop. Similarly on the bench of the Methodist bishops in India, only one is an Indian. There is no need to multiply instances. Let those missionary societies in India which congratulate themselves upon their policy of devolution honestly ask themselves how far, as a result of their policy, real power has passed into Indian hands.

A Spirit of Cooperation

Another distinctive phenomenon of Church life in China is that denominational walls are not so high as they are in India. Consequently there is a more earnest spirit of co-operation in matters of common concern to the Christian enterprise in the country. A common hymn-book, produced a few years ago by a representative committee, and used at present in all the churches in China, may be taken as a symbol of the spirit of unity in the Chinese Church.

In conclusion, let me say that I do not wish to suggest that there are no defects in the Chinese Church. There are many, which are quite obvious to any visitor, and at the invitation of the N. C. C. of China I reluctantly pointed my finger at certain of the weak spots in the Christian Movement; but I do not think it is necessary to dwell on them in this article. The general impression that is left on me by my visit to China is that the Christian Church is doing its work in the spirit of a hero, and that today it stands on the threshold of wonderful new opportunities for the extension of God's Kingdom in China. Shall we not therefore pray that the Church in China may go from strength to strength, and that the Lord of the Harvest may send more laborers into this field?

The Reader's Viewpoint

Wants Information on Writers

To the Editor:

The March issue of the LUTHERAN OUTLOOK was read in one "lying" in an upper berth.

Its content was much appreciated, not least of all the group of editorials on the attainment of a good peace.

But as the leading articles were read once again, there returned a desire experienced before that somewhere in the issue the writers of these articles might be introduced. The OUTLOOK would not need to do it on the inside front cover, like the *Christian Century*, but either in a footnote or in a "box" the position, place of residence, synodical connection, and perhaps special interests of the authors could be given to the profit of us all.

The American Lutheran Conference would become a little better introduced to itself!

Yours for an ever more widely read LUTHERAN OUTLOOK,
Portland, Ore.

Fraternally,
L. Ludwig.

Florida Lutheran Pastors Meet

Lutheran clergymen from northeast and north central Florida met for their first intersynodical conference on Tues-

day, February 7, at Brace Church (Mo.), Jacksonville. Nine pastors—four U.L.C., four Missouri, and one Augustana—were in attendance. This number included all except three in the area.

In order to insure the holding and planning of subsequent meetings, a simple organization was immediately effected. The Rev. F. W. Lorberg (Mo.), Jacksonville, was elected chairman, and the Rev. George Hart (U.L.C.), Jacksonville, was elected secretary-treasurer.

Upon the recommendation of a previously appointed committee, the chapter pertaining to prayer fellowship from the recent publication *Toward Lutheran Union* was discussed. All with the exception of one agreed to the principles. There was some disagreement as to application. The spirit of the meeting was sympathetic, cordial, and stimulating. The group decided to hold similar conferences every three months. The next meeting will be held at St. Johns Church (U.L.C.), Jacksonville, on May 16. It was unanimously agreed that the book *Toward Lutheran Union* be used as a basis for discussion, taking the chapters in successive order.

Sainesville, Fla.

E. P. Weber.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

New Guinea News

THE capture of Hollandia, Dutch New Guinea, by American forces brought information about the American Lutheran Church missionaries who were captives for fourteen months. They were taken from Madang, N.G., the distant port of Hollandia. The first report announced the liberation of the Rev. J. Hafermann and the Rev. Mager, Dr. and Mrs. T. G. Braun, and the layworkers, A. Mild, W. Siem, A. Bertelsmeier and R. Barber. The latter two are Australians serving our mission field.

The second report contained very sad news. Seven were reported "killed," among them two nurses. Of two others it was sad that they were "most likely killed," and of the remaining two that they became separated from our group." This message came from Missionary J. Mager.

We have no details thus far. Of two missionaries it was stated, "They suffer from after-effect of wounds;" of others, "They suffer from malnutrition." Judging from newspaper articles, the survivors were taken to Australia. The loss is a hard blow for the New Guinea Mission of the A.L.C. But we will resume the work as soon as the doors are opened again.

India Doctor Back on Field

News has just reached the home Church that Dr. Charles Muthaiya of Tenigunta, India, has arrived safely back at the hospital in India after study and research in America. Dr. Muthaiya is in sole charge of the hospital owned and operated by the American Lutheran Church in India.

Texas Takes California Pastor

Into a new position, brought about at the district convention a year ago, the congregations of the Texas District have placed the Rev. Dale Lechleitner, former pastor of the Church of the Good Shepherd in Los Angeles, California, and shall consider him as deputy executive secretary of home missions of their district.

With a dynamic mission zeal, the new executive secretary of the Texas District will work with the executive secretary of the American Lutheran

Church, the Rev. Edwin Meuser, who was honored very recently when his alma mater, Capital University, bestowed upon him the degree of doctor of divinity. Although Pastor Lechleitner is directly responsible to his new district, his world-wide mission mind, together with his unselfish spirit to carry the Gospel into as many new communities as is humanly possible,

will set forth a precedent within the states, equalled only by the Canada District in this unique arrangement of deputy executive secretary of American Missions.

Christian Growth Series

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By Daniel Nystrom



Simple in language, and reflecting many of the interests and activities of those of school age, these meditations are well suited to maturer young people and adults in general.

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Today With God is meant for the family, as well as for the individual. Parents will be thankful for devotional material in which the special interests and needs of their boys and girls are not forgotten. These simple meditations will give spiritual help also to the parents.

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The Story of
Peter Parker's Pilgrimage

By C. A. WENDELL

Through the medium of an interesting story, Dr. C. A. Wendell, university pastor and lifelong friend and counsellor of youth, gives genuine help to all who have become perplexed or robbed of assurance of faith as a result of their discoveries in the pursuit of knowledge. Peter Parker's pilgrimage of mind and soul is typical of that of many another youth. Many can be led out of the fog in the same way as he. Against the background of life, romance, travel, and music, this book gives a reverent, simple, Scriptural and appealing presentation of what young people should know about the relationship of the Bible and science, the meaning of miracles, the theory of development in creation, and other matters of vital interest and importance.

Cloth, net \$1.25. Paper, net 85c

More People Are Asking

By JOHN P. MILTON

The interest shown in Dr. John P. Milton's first volume of questions and answers, *People Are Asking*, has led to the publication of this second volume of "Question Box" material. Actual queries, of vital interest to the questioners, and typical of the kind of problems many want to see discussed, here receive clear answers in line with God's Word. Of special interest in this book are the interpretations of a large number of difficult Bible passages and teachings. There is also a thorough discussion of "Lutheranism and Revivalism." For the rest, there are answers to many new questions about the Christian's relation to the church, to religious practices, and to amusements. All the material is new.

Cloth, net \$1.25

AUGUSTANA BOOK CONCERN, Rock Island, Ill.

duced a new Sunday School Series to the readers of the **Lutheran Standard** very recently. In cooperation with one another, the Board of Parish Education of the American Lutheran Church and the Board of the Augustana Synod set out to revise the graded series of Sunday School lessons, when it was learned that the Parish and Church School Board of the United Lutheran Church had likewise made plans to revise its Christian Life Course. The results can now be found in the New Christian Growth Series of Sunday school lessons, which will be used by many church schools in the three synods represented as early as October 1 of this year.

Features of this new practical series are of unusual interest. The Bible occupies the central place following a catechism outline, bringing into focus that eternal truth which needs to be taught in preparation for active church membership. Imparting knowledge for the sake of putting the same into use and practice summarizes well this new course. Helpful guides for the teachers, printed with colorful lithographic work, will attract both teacher and pupil and give the incentive to real home work in spiritual life and Christian growth. God bless this new series on its way!

Augustana Synod

By Arthur O. Arnold

Synodical Convention

AS this issue goes to press, the Augustana Synod is preparing for its eighty-fifth annual convention in St. Paul, Minnesota, June 7-11. Several important items are the common concern and interest of the various Lutheran bodies these days, and the Augustana Synod will eagerly consider these matters. There will be the first reports on the progress of the Lutheran World Action appeal, which has received such emphasis the past month. The Synod will also take action on the Overture for Lutheran Unity of the American Lutheran Conference and the proposed new constitution of the National Lutheran Council. Wholehearted approval of both of these documents is anticipated.

The Synod will also consider important items in its own household. The Iowa Conference is requesting the Synod to change its name from "The Evangelical Lutheran Augustana Synod of North America" to the "Augustana Evangelical Lutheran Church." This petition should cause considerable interesting discussion.

With prayerful hearts the Synod is following the news of the progress—or retrogression—of the war in China.

The Augustana field in the Honan province recently was over-run by the Japanese. Some of the missionaries had left. The location and condition of some of the others remain uncertain. Eagerly the delegation will await the latest word from this field.

Conference Meetings

The reports on the meetings of the thirteen conferences have a few similar strains. They are usually held shortly after Easter, and reflect the conditions of the world and the Church at large. Each conference has either rejoiced in

its reaching the goal set for it in the Centennial Thankoffering or has renewed its pledge to go the last half mile. The total synodical goal has been oversubscribed considerably.

Financial prosperity is also reflected in the reports. Institutions and congregations are paying off debts and improving their properties as conditions permit, and in some cases are laying the financial groundwork for future expansion and improvement. The missionary spirit has gripped the various parts of the Synod and is reflected not only in this year's program which has



Sorry, Lady—

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"TEAPOT SAVINGS" NEVER QUITE RISE TO
THE "RAINY DAY" NEEDS OF LATER LIFE

The cold fact is this: a majority of folks—in spite of small savings along the way—are dependent on others at the age of sixty or sixty-five. The Lutheran Brotherhood, with its retirement policies, makes it possible for Lutherans to keep their financial independence through the later years. Annual premiums are consistently low. What safer plan than insurance can a wise man or woman choose to provide comfort and income in later years.

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designated as Congregational Life Growth, but also in the intensified efforts to reach the unreached.

Two new conference presidents were elected. The California Conference elected the Rev. Rudolph C. Burke of Angelica Lutheran Church of Los Angeles to succeed Dr. O. A. Elmquist, who asked that he be relieved of these various duties. Evidence of the friendship between these two servants of the Church is found in the unique situation wherein the former conference president, Pastor Elmquist, is now serving as assistant pastor to the man who succeeded him in the conference office! The Superior Conference, consisting of 10 of our churches in the states of Michigan and Wisconsin, elected Pastor William Siegel of Iron Mountain, Michigan, to succeed Dr. C. Albert

Lund of Escanaba, Michigan, when the latter was forced to decline re-election due to illness.

Briefs

The Augustana Synod Lutheran Brotherhood has lost its "No. 1 man." Mr. John A. Christianson, executive secretary of the Brotherhood since 1930, died on May 10 following a heart attack. He had served as president of the Illinois Conference, Augustana Synod, and American Federation brotherhoods.

The Brotherhood will consider petitioning the Synod for a full-time executive secretary or director of men's work, probably supported by synodical funds.

The California and Columbia Conferences (the latter embracing Oregon

and Washington) are taking increased interest in, and making increased contributions to, Pacific Lutheran College. Both conference meetings had the pleasure of hearing Dr. Eastvold, who was received with gratitude and well-wishes.

The youth of the Synod, predominantly the younger and feminine elements, will soon gather in district and conference Bible camps throughout the country. The Bible Camp movement has increased in popularity in recent years, at the same time that it has become stabilized and more balanced in its programs. It is generally accepted as a very valuable means of deepening the spiritual life of the Church's youth, and affording an opportunity to supplement the religious and fellowship program of each congregation.

United Danish

By H. Skov Nielsen

College and Seminary

DANA College and Trinity Seminary completed another school year on May 26. Baccalaureate services were held in the First Lutheran Church of Blair, Nebr., on the previous Sunday evening, with the Rev. Samuel J. Hansen of Waupaca, Wis., preaching the sermon. The commencement speaker was Dr. M. Grady Davis of the Chicago Lutheran Theological Seminary. Trinity Seminary reopened on June 13 in compliance with requirements of the Selective Service Commission.

Miss Caroline Johnson, foreign language teacher at Dana since 1906, is retiring from the faculty. A dinner was recently given in her honor, and on commencement night a certificate of long and meritorious service was handed her by the secretary of the Board of Trustees. Miss Johnson has her own home just off the college campus and plans to continue her residence there.

Miss Nellie Falk of Geneseo, Ill., who resigned her position as head of the English department at Dana some years ago to care for her aging parents, has now consented—with the passing of her dear ones—to resume her work here.

Weddings

A unique and impressive event took place at the First Lutheran Church of Blair, on the evening of May 24, when Miss Lela Nielsen, daughter of the Rev. N. P. Nielsen of Clinton, Wis., became the bride of Mr. Paul Neve, son of the Rev. A. V. Neve of Sleepy Eye, Minn. The bride's father performed the ceremony, and the father of the groom delivered the address. Mr. Neve is director of music at Dana College, and his

Land of Suspense

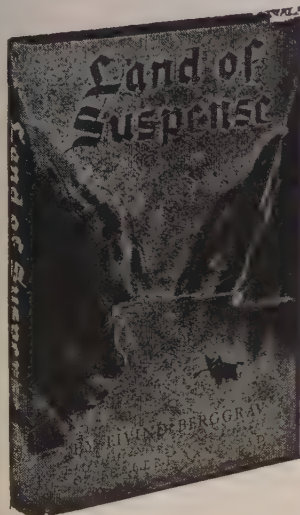
VISITATION GLIMPSES
OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by

O. HERBERT AANESTAD



As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

Augsburg Publishing House

MINNEAPOLIS 15
MINN.

bride has been serving in defense area church work under the National Lutheran Council. The couple will establish their home in Blair.

Other weddings in connection with the closing of the school year occurred as follows: graduate Seminarian Clifford T. Hanson of Hutchinson, Minn., to Miss D. Florence Hanson of Hendricks, Minn., on May 25; former Danaite, Harold Sorensen of Kenosha, Wis., now Army medical student, to Miss Lois Carlsen, third daughter of Synod president Dr. N. C. Carlsen, on May 30; and Seminarian Lyle Paulsen of Blair to Miss Agnes Larsen, daughter of Dr. C. B. Larsen, Blair, on June 2.

The Dana College A Cappella Choir made an abbreviated tour of near-by congregations in western Iowa late in April, and a few places in eastern Nebraska have been visited on weekends. The home concert was given in the First Lutheran Church of Blair on May 14.

Lutheran Free Church

By H. C. Caspersen

Augsburg Commencement

AUGSBURG College and Seminary, Minneapolis, Minn., closed its school year with impressive commencement exercises. The graduation was held Friday evening, May 19, in the chapel. Dr. John Stensvaag, teacher of Old Testament and Hebrew, delivered the main address, and Dr. Bernhard Christensen, the president, spoke briefly in conferring the degree of candidate of theology upon the graduates.

From the theological department, eight young men were graduated. One of them, after spending some time in California, studying Chinese, in which he is already quite proficient, having been born of missionary parents in China, will serve on our mission field in that country.

The college baccalaureate service was held at the Trinity church, Minneapolis, Sunday evening, May 28. The sermon was preached by Rev. A. G. Hansen, Rochester, Minn. The college commencement was held at the same place on June 1, the speaker being Pastor Fredrik Schiotz, general secretary of Lutheran Student Service. Two of the nineteen college graduates had the distinction of graduating with Magna Cum Laude. They were Rodney Rosenberg, Minneapolis, and Clodaugh Neiderheiser, Milwaukee, Wis.

New Building for Augsburg

Erection of a new building at Augsburg is contemplated, intended as a library-classroom and chapel building,

to cost about \$250,000. About this proposed enterprise I cull from a news bulletin of Augsburg the following item:

"Of the \$250,000 to be needed for the next new building at Augsburg, former and present students of Augsburg are being asked to raise \$75,000. This is the sum suggested by the finance committee, and to be voted upon at the Alumni Association's annual business meeting.

"This sum is not so much greater than the \$50,000 actually subscribed by alumni for the Jubilee Campaign in 1929-30, a drive which set out to liquidate all debts, but which never was

carried through because of the depression.

"To Professor Emeritus Andreas H. Land perhaps goes the honor of having given the first substantial Alumni gift for the new building. The \$500 sum announced by President Christensen at the Homecoming banquet last year will be used for this purpose.

"Present Augsburg students are already rallying to the cause. The first three pledges by Augsburg Seniors in 1944 will total \$530."

Oak Grove Commencement

At the Oak Grove Seminary graduation exercises in Fargo, N.D., Pastor Ringstad, Northwood, N.D., preached

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The baccalaureate sermon in Pontoppidan Church, April 30, and Prof. Erling Urdahl, son of the late president of the N.L.C.A., H. I. Urdahl, delivered the commencement address. There were twenty-nine members of the graduating class. Prof. T. Quanbeck is president of the seminary. The school has had one of its best years. The year's enrollment was 134.

Items from the annual conference at Willmar, Minn., must wait until the next issue of the OUTLOOK. Suffice it to say that this was really the fiftieth anniversary of the Lutheran Free Church. The gathering at Willmar in 1895, distinguished by the presence and participation of the famous Norwegian missionary, L. O. Skrefsrud, marked the beginning of the new movement. There had been two yearly meetings before that, namely in 1893 and 1894. The next gathering was held at Fargo, N.D., and final organization took place in 1897 in Minneapolis. But the church body was then already practically organized, with committees for the main branches functioning. The gathering in 1944 may therefore rightly be regarded as the fifty-year jubilee of the Lutheran Free Church.

Norwegian Lutheran

By L. M. Stavig

Biennial Convention

A TOTAL of over 1400 delegates and pastors made the recent biennial convention the largest since the union of 1917. Despite difficulties in travel this large delegation packed Central Church in Minneapolis throughout the convention week, May 30 to June 4. Unusual interest in a variety of decisions confronting the convention was perhaps largely responsible for the splendid attendance. It is probable that the meeting will be remembered as one of the historic conventions of the Church.

Lutheran Unity

By unanimous vote the convention adopted resolutions proposed by the Church Council defining the relationship of the N.L.C.A. to other Lutheran bodies. The resolution makes official the position outlined by Dr. J. A. Aasgaard in the discussion held at the Rock Island convention of the American Lutheran Conference.

The resolution is as follows—

"At its biennial convention at Rock Island, Illinois, in November, 1942, the American Lutheran Conference adopted a resolution urging its constituent bodies to take steps looking toward pulpit and altar fellowship with bod-

ies with which they are not now in fellowship. In January, 1944, the Executive Committee of the American Lutheran Conference addressed a communication to all Lutheran bodies in this country, reviewing the basic doctrinal statements of the American Lutheran Conference and declaring its belief that these reveal essential agreement among the three major groups within American Lutheranism. In response to these statements and in order to clarify the position of our Church, the Church Council submits the following:

"We rejoice in the progress that has been made toward Lutheran Unity and cooperation through the years, and especially in recent developments which appear to have brought various Lutheran bodies closer to the status of complete fellowship. We thank God for this better relationship among Lutherans and pray that the day may come soon when all Lutherans will receive one another as brethren in a fellowship based on sound doctrine and practice.

"While no emergencies that may arise should lead us to deviate from our historic standards of doctrine and practice, the situations created by the war make a closer approach of American Lutherans to one another more than ever imperative. In the approaching post-war period the Lutheran

Church in America will surely be called on to undertake great and responsible tasks in the reconstruction awaiting world Lutheranism. We should, therefore, as American Lutherans prepare for this enlarged service to which God is calling us. In order to make this service as effective as possible, we should meet it with closer affiliations and more fraternal relations established within our own ranks.

"We believe there is a growing sentiment for a closer walk with one another in every part of the Lutheran Church in America. We believe that a unity already exists that cries out for a more adequate expression.

"Because of the confidence born of association, conference and cooperation through many years, we extend our hand of fellowship to all American Lutherans who adhere to the historic standards and confessions of the Lutheran Church. We find their doctrinal declarations to be in essential accord with our own. We believe no additional theses, statements, or agreements are necessary for fellowship among American Lutherans. Wherever our congregations and pastors find those ties that bind Lutheran Christians, and that teaching and practice conform to official declarations, they may in good conscience selectively practice fellowship both in worship and work.

"We submit our doctrinal declarations and our record through the years to the scrutiny of all American Lutherans. We believe that such an examination of the record and of our declarations, if conducted in a sympathetic and understanding spirit, will reveal that we are brethren.

"We re-affirm our sincere and wholehearted adherence to the doctrinal commitments that we have made, even as we would require of those with whom we seek fellowship that they be true to their own.

"We believe that closer acquaintance will increase our confidence in one another and that this fellowship will be found mutually strengthening and salutary."

Change of Name

Considerable discussion in both church and secular press preceded the decision concerning the change in name of the Synod. The discussion was provoked by a recommendation from the Church Council that the name be changed.

By a vote of about three to one the word "Norwegian" was ordered stricken from the official name. Constitutional provisions require a two-year period before a new name can be made official. After several preliminary advisory ballots the name "The Evangeli-

Directory of Schools of the American Lutheran Conference

ST. OLAF COLLEGE Northfield, Minnesota

A Liberal Arts College of
The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE Parkland, Washington College of Education

Liberal Arts
Senior High School
An American Lutheran
Conference Venture
S. C. EASTVOLD, President.

DANA COLLEGE and TRINITY THEOL. SEMINARY Blair, Nebraska

Founded 1884
L. SIERSBECK, College President.
J. P. NIELSEN, Seminary President.

cal Lutheran Church" was adopted by unanimous vote.

The final action contemplated two years hence will end a discussion which has continued since the 1917 merger and which has been unfinished business for 18 years.

Seminary Professors

Dr. Iver Iverson, president of the Canada District and professor at Luther Seminary at Saskatoon, Canada, was elected professor of Church History at our St. Paul Seminary. He will, if he accepts the call, succeed Dr. C. M. Weswig in this chair.

The recommendation of the Seminary faculty and Board of Education, that a new chair be provided, was also adopted. The Rev. Alvin Rogness, pastor at Mason City, Ia., was elected to this position.

St. Olaf College

Dr. Clemens M. Granskou was elected president of St. Olaf College for a term of 6 years. Dr. Granskou came to St. Olaf July 1, 1943, on temporary appointment of the Board of Trustees to fill the place left vacant by the death of Dr. L. W. Boe.

Dr. Granskou served as president of Waldorf College, Forest City, Ia., and then as president of Augustana College, Sioux Falls. Previous to his term at Waldorf he served a term as missionary in China.

Home Missions

A forward movement in Home Missions is expected to result from resolutions adopted relative to this important activity of the Church. These resolutions provide for immediate election of a Home Mission secretary with two or more regional assistants. Graduates of the Seminary in the February, 1945, class will be asked to give priority to home mission calls and will be given special training for their work. Special funds are made available for the financing of the program and the way was opened for placing a portion of the investment fund of the Church in loans on church buildings.

Centennial Fund

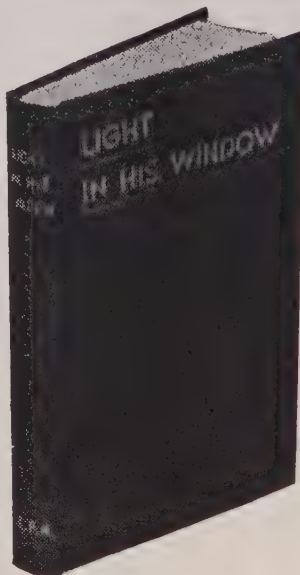
The convention decision on use of surplus centennial funds was a compromise between those who urged immediate use of funds and those who urged that all expansion funds be frozen for two years pending an over-all study by a special Planning Commission.

The resolution which was adopted provides for a Planning Commission of 15 members who will study the entire program of the church and at the next biennial convention make recommendations for the use of the undesignated centennial funds.

It was further provided that in case of emergency portions of the fund may be allocated to the various departments of the Church in substantially the following proportions: Foreign Missions 25%, Home Missions 25%, Education

30%, Charities 15%, Revolving Fund 5%.

Pastors and delegates went home with a feeling of joy at the splendid spirit which characterized the conference. On every hand one heard the expression: "It was a blessed convention."



LIGHT IN HIS WINDOW

\$1.00

This book is a compilation of short stories and poems, each containing a distinct Christian message with emphasis on repentance, consecration, and service. Among the authors appear such names as Charles Dickens, Bjørnstjerne Bjørnson, Olfert Ricard, N. P. Madsen, Zakarias Nielsen, Grace Livingstone Hill, Carl A. Nelson, etc. The book contains 250 pages and is bound in Keratol.

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The Text Book may be used by an individual as a work-book, but it is intended to be used as a test book in class, and as such it serves to stimulate competitive effort and co-operative discussion in the class. The tests are mainly objective, but items of traditional type are also found in them.



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ON THE RELIGIOUS HORIZON

Baptists Are Torn By War Problem

Northern Convention Gives Support
to Government, but Reaffirms
Anti-war Stand

THE Northern Baptist Convention, meeting in Atlantic City, N. J., adopted a resolution which largely reversed its previous anti-war pronouncements, then later approved an amendment modifying the pro-war statement, and finally accepted a separate

resolution reaffirming the denomination's "position on war taken through the years."

Net result of this mixed position is that Northern Baptists go on record against war in general while giving specific support to the present war. The same attitude was taken recently by the General Conference of the Methodist Church which, after adopting a resolution in support of the present war effort, later approved unanimously a separate resolution condemning all war.

The Baptist action, however, sharply varied from that of the Methodist state-

ment on one point. The Baptist Convention voted to delete the phrase "God has a stake in this war" which appeared in the pro-war resolution it had previously adopted. This was the exact phrase used in the statement adopted by the Methodist General Conference, which met at Kansas City late in April.

The original pro-war resolution, introduced from the floor by Dr. Daniel A. Poling of Philadelphia, was adopted by an overwhelming vote. Debate on the resolution continued for nearly an hour and was cut off by a vote of the delegates at a time when many were storming the platform to be heard.

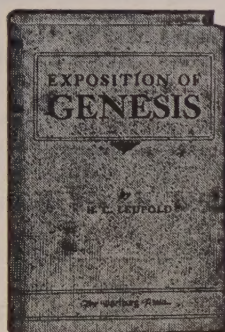
Important Statements Deleted

At a later session a motion was made from the floor to reopen the matter in the form of an amendment deleting two parts of the original resolution. The amendment was accepted by a 3-1 vote. It deleted a reference to the Church being as militant as an "army with banners," and removed a section which asserted that "God has a stake in this war and we dare not wait to achieve perfection before we rise to defend freedom and to battle for a righteous cause." After these deletions had been made, the Poling resolution read as follows:

"Be it resolved that the following statement shall be the position of the Northern Baptist Convention with regard to the present world war:

"The Church must be the Church—not a recruiting agency for any Government. She must build the morale and strengthen the foundations without which any human structure however filled with early promise must fail at last. She must companion her sons and daughters wherever as conscientious Christians they may go; to the battle front, to the ambulance corps, and to the camp for Objectors. In no moment however fraught with destiny for a cause dare the Church forget that she is an institution both human and divine, at once timeless and universal. The Church must be the Church and wherever the battle joins with evil, wherever the foe is sin, wherever the human soul is enslaved—"Fair as the morning," she must be as militant as messengers of Christ.

"By all the tests the present is a new kind of war—numbers and treasure engaged, peoples enslaved, and non-combatants killed. Inevitably this is a new kind of war because it is fought in a new world—a shrunken world, a world in which lines of trade and all human relations cross, recross,



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and tangle. Also this a new kind of war because all are engaged; because in both its physical effects and moral responsibilities wherever men go and whatever choices they make, no man can escape. Finally, this is a new kind of war because what comes out must come to all. Never again can either war or peace, slavery or freedom be isolated. If freedom wins then at last all must be free—foes as well as friends. Our sons who fight and die to save America serve the world. In this and by them may be achieved the twentieth-century realism of 'Do good to them that hate you' and 'Love your enemies.'

"In this war nearly a million of our

Baptist youths are now engaged. We express to them and to our Baptist chaplains our gratitude, send to them our love, and assure them of our constant prayers. We urge that on D-Day all Baptist churches be opened for prayer. War itself is not and cannot be made holy. The present is of all wars the most bestial. But while war itself is unholy, Liberty and Justice, Brotherhood and Human Personality are most holy. For the overwhelming majority of all those who seek to know the mind of Christ and to obey His will, when war is invoked against these holy things, there is no alternative but to dedicate in their defense our lives, our treasure, and that which to us is

dearer than physical existence—the lives of our children.

"We do pray that Justice shall prevail, that Human Personality shall not be sacrificed upon any altar of dictatorship, and that Freedom shall win over tyranny. We do pray that men may know that though they lose their bodies—leave them on battlefields and beneath oceans, they need not lose their souls.

"We do pray that in all our seeking we shall seek for ourselves no good we would not share with friend and foe alike. We do pray that our sons shall be adequate for their high hour and that "With malice toward none and charity for all" we with them shall bring even that "last full measure" to win the war and to achieve Christian ideals in the peace time relations of the peoples of the earth. We will not bless war but we will not withhold our blessing from our sons who fight and from our country's cause in which they with the sons of the Allied Nations now engage."

Reaffirm Former Stand

Then the convention adopted by a almost unanimous vote a resolution presented by the regular committee of resolutions reaffirming the denomination's previous position on war. The resolution read:

"Whereas our denomination has repeatedly made emphatic pronouncements against war throughout the years, and,

"Whereas, during the present world conflict it has been possible for us to be free to follow the dictates of conscience in respect to our individual attitude and support of the war effort without a breach of fellowship; therefore, be it

"Resolved that we reaffirm our position on war taken through the years in the resolutions of this convention and that we repent of our sin in not making Christ's way more effective throughout the world as called for by our past resolution. Furthermore, be it

"Resolved that we express our willingness to do anything for the welfare of our country, regardless of personal cost or sacrifice, which lies within the full sanction of our individual consciences. Furthermore, be it

"Resolved that we continue to maintain as Baptists a genuine Christian fellowship."

Also adopted by the Baptists at their 1944 meeting was a resolution urging that legislation in favor of compulsory peace-time military training be postponed until after the war at which time a national referendum on the subject should be held.

Another resolution adopted urging more financial support of conscientious objectors.

Fire Upon the Earth

by

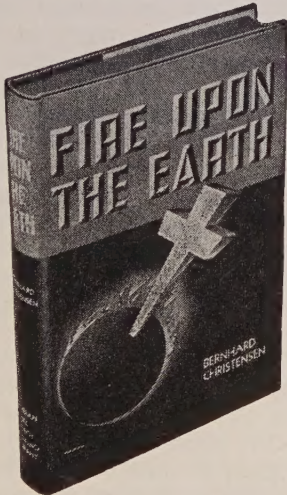
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Methodists Grapple With War Question

Adopt Compromise Resolution after Earlier Reversal of 1940 Anti-war Stand

WAR from satisfied with the action taken on the relation of the Methodist Church to the war, delegates to the General Conference during the closing hours of its deliberations at Kansas City, Mo., passed a compromise resolution, somewhere between the positions of those who want the Church to remain above the conflict and those who believe the Church ought to pray for victory.

The new resolution does not supplant the previous action, which, by a slender margin, removed from the Discipline the statement that the Methodist Church "will not officially endorse, support, or participate in war." But, in the Social Creed, one of the traditional statements of Methodism, there remained a paragraph ending with the almost identical statement: "We stand upon this ground, that the Methodist Church, as an institution, cannot endorse war nor support or participate in it."

When a motion was made that this paragraph be changed to harmonize with the statement already passed, it became clear that the Conference was not thoroughly pleased with its action in the contrasting statements which leaders of the two opposing factions had tried to keep distinct and clear-cut. Most of the delegates had wanted to take some middle ground, if it could be found.

Adopt Compromise Resolution

Accordingly, they appointed a committee made up of the Rev. Ernest F. Little, of Evanston, Ill.; Charles C. Parlin, of Edgewood, N.J.; the Rev. Albert E. Day, of Pasadena, Calif.; Dean Lynn Harold Hough, of Drew Theological Seminary; President Daniel L. Marsh, of Boston University; and the Rev. Nolan B. Harmon, Jr., book editor of the Methodist Church, to prepare such a resolution. As adopted by the convention, it read as follows:

"Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The influence of a Church must, therefore, always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teachings of Christ.

"It does not satisfy the Christian conscience to be told that war is inevitable.

It staggers the imagination to contemplate another war with its unspeakable horrors in which modern science will make possible the destruction of whole populations. The methods of Jesus and the methods of war belong to different worlds. War is a crude and primitive force. It arouses passions which, in the beginning, may be unselfish and generous, but in the end war betrays those who trust in it.

"It offers no security that its decisions will be just and righteous. It leaves arrogance in the heart of the victors and resentment in the heart of the vanquished. When the teachings of Jesus are fully accepted, war, as a means of settling international disputes, will die, and dying, will set the world free from a cruel tyrant. We have looked to international diplomacy to prevent war, and it has failed. We have trusted in international law to reduce the horrors and eliminate, in a measure, the cruelties of war, but war grows only more hideous and destructive. The time is at hand when the Church must rise in its might and demand an international organization which will make another war impossible."

Bitter Debate on War Approval

The earlier resolution adopted by the convention, which won by the slender margin of one vote on the part of the clergy after a bitter debate of five hours, reversed the anti-war stand taken by the Methodist Church four years ago, which stated that the Church would "not officially endorse, support, or participate in war." The vote to strike this controversial clause from the Discipline of the Church was 373 to 300, with the ministers voting 170 to 169 in favor of such action and the laity 203 to 130. Favorable action by both sections was required to carry the proposal.

A majority committee report had recommended reaffirmation of the Church's stand in 1940, but this was rejected in favor of a minority report. This report, addressing itself to the question, "Must the Christian Church condemn all use of military force?" answered by saying:

"In this country we are sending over a million young men from Methodist homes to participate in the conflict. God himself has a stake in the struggle and He will uphold them as they fight forces destructive to the moral life of man. In Christ's name we ask for the blessing of God upon the men in the armed forces and we pray for victory. We repudiate the theory that a state, even though imperfect in itself, must not fight against intolerable wrongs.

"While we respect the individual conscience of those who believe that

they cannot condone the use of force, and staunchly will defend them on this issue, we cannot accept their position as the defining position of the Christian Church," the report emphasized. "We are well within the Christian position when we assert the necessity of the use of military forces to resist aggression which would overflow every right which is held sacred by civilized man.

"We must face the fact that the victory itself will be judged by the use we make of it. Our treatment of men and women in the enemy countries in the post-war world must be in harmony with those principles for which we fight. We must assert for every person in the world, of whatever race, color, or nation, those very rights which we prize for ourselves. In the hour of victory our Christian loyalties will meet their supreme test."

Support Conscientious Objectors

The General Conference also voted to continue moral support of conscientious objectors. In the closing hours of the Conference, this resolution was passed:

"Believing that 'in the long run any people have far more to gain by cherishing freedom of conscience than by any regimentation that takes away freedom,' we approve the taking, in such of our churches as desire to do so, of voluntary collections for support of such objectors who are in the Civilian Public Service Camps."

The General Conference also requested Congress to postpone action on legislation involving post-war conscription until after the war, but a resolution "that we express the judgment that the general conscription of civilians, including labor, be not now undertaken," was defeated.

*

Entertainer Says Soldiers Prefer Religious Songs

American soldiers overseas prefer religious songs, according to Miss Edwina Eustis, USO-Camp Shows songstress who has entertained doughboys in Egypt and Africa.

Schubert's "Ave Maria" and Ma-lotte's "The Lord's Prayer" are the two songs most frequently requested by her audiences, Miss Eustis writes in a letter recently received by her uncle, Capt. John Warner Moore, Chaplain of the Pacific Fleet, and made public by USO headquarters in New York.



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Methodists Study Problem of Labor

Declare That Church Should Be Sympathetic Toward Responsible Labor Leadership

A COMMITTEE to inquire into the advisability of implementing the Social Creed with definite proposals in the field of social action and industrial relations was authorized by the General Conference of the Methodist Church, meeting at Kansas City, Mo. The committee will be appointed by the Council of Bishops.

At the same time the Conference adopted a paper on "The Church and Economics." It said, in part:

"Christians will be sympathetic, patient, and progressive in forwarding democratic methods and advancing ethical ideals. Christians in management will encourage rather than oppose responsible labor union leadership. Christians in labor organizations will oppose irresponsible and undemocratic leadership. Organized labor has made great gains in power in recent years. A disservice will be done to human progress if that power is misused.

"Our present economic prosperity is not based on a permanent peacetime economy. A miracle of war production has been made possible by the appeal of the service motive of patriotism. We believe the service motive should be supreme to the profit motive. We believe the cooperative method is to be recommended as against monopolistic control by one group in industry. War production has given us a splendid illustration of what can be done when the service motive predominates and yet is supplemented by the profit motive . . . Full employment after the war calls for teamwork of government, industry, labor, and agriculture. Such cooperation can, in many industries, plan for a guaranteed annual wage."

The unofficial Methodist Federation for Social Service was commended for its pioneer work in this field. The Board of Evangelism (raised from the status of a commission to a board by this General Conference) was urged to make special plans for reaching unchurched labor groups.

The Conference favored federal social security legislation for all full-time lay employees of religious and social work organizations and institutions, and it authorized the Council of Bishops to appoint a committee that would present this point of view to the proper federal authorities "at such time as shall be deemed advisable by the committee."

Wartburg Revives Holding of Annual Luther Academy

Because of the war, the annual Luther Academy at Wartburg Seminary, Dubuque, Iowa, which had attracted many pastor for six years, was not held last summer. However, the Academy will again be resumed this year, with sessions from July 11 to July 20. Speakers have been secured from various Lutheran groups, and the topics they will discuss are timely. They are as follows: "Studies in the Gospel According to Saint John," Prof. A. E. Haefner, Wartburg College; "The Basis of Luther's Social Ethic," Dr. O. H. Pannkoke, Wittenberg College; "Selected Old Testament Texts," Prof. H. C. Leupold, Capital University Theological Seminary; "Social Problems Facing the Church," Prof. A. D. Mattson, Augustana Theological Seminary; "Illustrated Lectures on Church Art," Prof. J. C. Mattes, Wartburg Theological Seminary; "Preaching in Our Day," Rev. A. N. Rogness, Mason City, Iowa; "Some Recent Literature in the Field of Church History," Prof. A. A. Jagnow, Wartburg Theological Seminary; "Qualifications for the Ministry," Rev. G. B. Arbaugh, Milwaukee, Wisconsin; "The Church and the Service Men," Chaplain Major N. M. Ylvisaker, Service Commission, N.L.C.; "The Family Altar. Evangelism," Rev. F. W. Otterbein, Chicago, Illinois; "The Challenge of Latin America," Rev. A. S. Burgess, Missionary-Lecturer, N.L.C.A.; "The Liturgical Movement in non-Lutheran Protestantism," Prof. S. Salzmann, Wartburg Theological Seminary; "Eight Meditations on the Means of Grace" (Chapel Services), Pres. J. Bodensieck, Wartburg Theological Seminary; "Visual Aids Clinic" (Lectures and Demonstration), Pres. E. J. Braulick, Wartburg College, and Rev. A. H. Jahr, President of Wartburg Film Service.

For rates and reservations, pastors should address communications to the Rev. Wm. F. Goetz, Wartburg Seminary, Dubuque, Iowa.

Catholic Bishop Sees Dark Days Ahead for Church

A warning to Catholics that their Church would face grave difficulties after the war was sounded by Bishop Frank A. Thill of Concordia, Kans., at the opening of a three-day celebration of the twenty-fifth anniversary of the Catholic Students' Mission Crusade at Cincinnati, O.

"The Catholic Church," he declared, "is facing a resurgence of the misunderstanding and unmerited criticism which seem always to accompany periods of war here in America."

"She will have even more serious difficulties to endure after the war,"

Bishop Thill continued. "Her enemies hoping to incite a popular revolution in Italy and thereby capture the government in that afflicted country, have spared no efforts to attach the odious label of Fascism to the heroic memories we cherish of the late Pope Pious XI."

"They have spread their notorious libels not only among the Italian people but are aiming to alienate the devotion of Catholic people for their supreme spiritual shepherd even here in America and throughout the English speaking world.

"After the war, she will have to deal with even a more subtle form of opposition in the widespread contempt which is sure to prevail for anything that is old. . . . The Church will certainly suffer an accelerated leakage of her membership here at home because of the circumstances. In other parts of the world many of her members will be torn from her violently in the settlement of boundary disputes and the subjecting of certain small nations where she has been numerically strong to inimical influences and hostile governments.

"Above all, the Church has already suffered great damage and almost irreparable harm in her foreign missions."

Former chancellor of the Cincinnati Archdiocese, Bishop Thill is given credit for extending nation-wide to the Crusade movement, of which he was national secretary from 1918 to 1926.

Members of the Crusade, now estimated at 1,000,000 grade, high school, college, and seminary students, prepare for missions, aid them financially, and study the missionary enterprise as circumstances allow.

Icelandic Lutheran Bishop Praises American Soldiers

Conduct of American soldiers in Iceland, on the whole, has been "very good," the Most Rev. Sigurgeir Sigurdsson, first bishop of Iceland ever to visit America, reported at Minneapolis, Minn. Moreover, the Yanks are faithful in their church attendance. Bishop Sigurdsson, who is head of the Icelandic Lutheran State Church, said.

Sudden coming of thousands of soldiers created many difficulties for Iceland, which has a population of only 130,000. The Church of Iceland has extended use of several of its churches including the national cathedral, to the American armed forces, the bishop asserted. At the Reykjavik cathedral American chaplains preach twice Sunday, the Navy being in charge of the service in the morning and the Army in the evening.